A

GENERAL VIEW

OF THE

PRESENT RELIGIOUS SITUATION

IN

JAPAN

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Bureau of Religions
DEPARTMENT OF EDUCATION
1920

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Printed by the Shueisha, Tokyo.

NOTE

THIS booklet has been written to be distributed chiefly among European and American missionaries, educators, and others who are coming to Japan to be present at the Eighth World's Sunday School Convention, which is to take place in Tōkyō in October of this year. The object of this work is to make these foreign visitors acquainted with the present religious situation in Japan. As it has been somewhat hastily compiled, the disposition of the materials collected here leaves much to be desired. But if it proves helpful to form a general idea of religions in Japan, the object of the compilation must be said to have been attained.

Bureau of Religions,
Department of Education.

Tōkyō, September 1920.

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CONTENTS

Page

CHAPTER I. THE STATE REGULATION OF RELIGIONS 1

1. The Supervising Office. 1

2. The Administration of Religions. 2

Shintō—Buddhism—Christianity—Privileges and limitations of religions and religious teachers as defined in the state laws and ordinances—The administration of religions in Korea—In Formosa.

3. The Departmental Ordinance, No. 41 10

CHAPTER II. SHINTŌ 15

1. General History. 15

2. Principal Teachings of the Various Sects of Shintō 15

Shintō—Kurozumi—Shūsei—Taisha—Fusō—Taisei—Jikkō—Shinshū—Mitake—Misogi—Shinri—Konkō—Tenri.

CHAPTER III. BUDDHISM 21

1. General History. 21

2. Principal Teachings of the Various Sects of Buddhism. 21

Hossō—Kegon—Ritsu—Tendai—Shingon—Yūdzūnembutsu—Jōdo—Shin—Ji—Zen (Rinzai, Sōtō, and Ōbaku)—Nichiren.

CHAPTER IV. CHRISTIANITY 31

1. Brief History of Christianity since its Introduction into Japan 31

2. The Foreign Missionary Societies of Christianity. ... 37

Page

STATISTICAL TABLES.

I Preaching Halls, Preachers, and Followers belonging to Shintō 41
II Temples, Preaching Halls, Priests, and Followers belonging to Buddhism. 42
III Churches, Preachers, and Followers belonging to Christianty. 44
IV Local Distribution of the Shintō Preaching Halls and Followers. 45
V Local Distribution of the Buddhist Temples, Preaching Halls, and Followers. 46
VI Local Distribution of the Buddhist Chapels. 47
VII Local Distribution of the Churches and Followers of the Christian Religion. 48
VIII Twenty Years of Christian Propaganda Work..... Facing 48
IX Foreign and Colonial Missionary Work of Shintō.... 49
X Foreign and Colonial Missionary Work of Buddhism. 50
XI Schools for Educating Shintō Preachers..... 52
XII Schools for Educating Buddhist Priests. 53
XIII Schools for Educating Christian Preachers. 56
XIV Public Undertakings Organized and Maintained by the Different Sects or Preachers of Shintō..... 58
XV Public Undertakings Organized and Maintained by the Different Sects or Priests of Buddhism..... 59
XVI Public Undertakings Organized and Maintained by Christian Missionaries. 61
XVII Legal Persons relating to religion..... 63
XVIII Sunday Schools (Shintō)..... 63

Page

XIX Sunday Schools (Buddhist)..... 64
XX Sunday Schools (Christian)..... 65
XXI Religions in Korea. 66
XXII Religions in Formosa. 67
XXIII Religions in Karafuto (South Saghalien)..... 68

LIST OF ILLUSTRATIONS

SHINTŌ

Facing Page

The Headquarters of the Shintō Sect 20
The Headquarters of the Taisha-Kyō..... ,,
The Headquarters of the Konkō-Kyō..... ,,
The Headquarters of the Tenri-Kyō ..... ,,

BUDDHISM

The Great Lecture Hall, Enryakuji (Tendai Sect) 30
The Kondō of Kongō-buji (Shingon Sect, Kōya Branch)..... ,,
The Buddha Hall, Chion-in. (Jōdo Sect)..... ,,
The Hongwanji (Shin Sect, Hongwanji Branch)..... ,,
The Hongwanji (Shin Sect, Ōtani Branch)..... ,,
The Myōshinji (Rinzai Sect, Myōshinji Branch) ..... ,,
The Kenchōji (Rinzai Sect, Kenchōji Branch)..... ,,
The Preaching Hall, Daitokuji (Rinzai Sect, Daitokuji Branch) .... ,,
The Buddha Hall, Engakuji (Rinzai Sect, Engakuji Branch)..... ,,
The Founder's Hall, Kuonji (Nichiren Sect)..... ,,
The Buddha Hall, Yeiheiji (Sōtō Sect) ..... ,,
The Buddha Hall, Sōjiji (Sōtō Sect)..... ,,

CHRISTIANITY

Facing Page

Église Sekiguchi, Tōkyō. (Roman Catholic) 40
The Orthodox Cathedral. (Greek Orthodox Church) ..... „
The Sendai Church. (Presbyterian) ..... „
The Central Tabernacle. (Methodist) ..... „
The Trinity Cathedral, Tōkyō. (Episcopal) ..... „
The Azabu Christian Church. (Christian) ..... „
The Reinanzaka Church. (Congregationalist) ..... „
The Young Men's Christian Association ..... „
The Tōkyō Misaki Tabernacle (Baptist) ..... „
The Salvation Army Headquarters of Japan ..... „

CHAPTER I

THE STATE REGULATION OF RELIGIONS

1. The Supervising Office.

At the time of the Restoration, the whole governmental system underwent a complete change, and in the third year of Meiji (1870) the Mimbushō[1] was established. One of the bureaus known as the "Office of Shinto Shrines and Buddhist Temples" looked after affairs relating to religions. In the following year, however, this Department was abolished, and the office of religious affairs was transferred to the Department of Finance. With the establishment of the Kyōbushō[2] in 1872, the shrines and temples were placed under the care of the new Department. The Government then appointed Shintō and Buddhist priests as official "religious instructors" who were to preach and educate the whole nation on the following three principles of morality: (1) To cherish reverence for the Gods and the spirit of patriotism; (2) To elucidate Heavenly Reason and the Principle of Humanity; and (3) To honor and pay homage to the Emperor and to observe the Imperial ordinances. In 1877, the Kyōbushō ceased to exist, and the whole office hitherto conducted by this Department was handed over to the Department of Home Affairs (*Naimushō*) which

1. This was the governmental department where various affairs of the state were transacted, such as general home affairs, communications, etc., before the present system was initiated.

2. Department of Religions.

was first instituted in 1873. In 1884, the official appointment of "religious instructors" (*Kyōdōshoku*) was discontinued, and the authority to appoint preachers was entrusted to the Head-priests (*Kwanchō*) of the various Sects, Shintō or Buddhist, together with the right of selecting the resident priest (*Jūshoku*) for the temples under their jurisdiction. Further, each Sect was given the power to manage its own affairs under the supervision of the government, which now relinquished its missionarizing function. Religion was thus separated from politics. When the Constitution was promulgated on the 11th of February in the 22nd year of Meiji (1889), the principle of religious freedom was established. It was in April, 1900, that the former "Bureau of Shrines and Temples" was divided into two sections, one to be known as the "Bureau of Shinto Shrines" and the other as the "Bureau of Religions." All administrative policy affecting the Shintō shrines is now carried out exclusively by the former and is quite independent of the policy that concerns itself with religions. In 1913, the "Bureau of Religions" was transferred to the Department of Education (*Mombushō*) and continues to be under its jurisdiction.

2. The Administration of Religions.

There are three religions in Japan now, and as we have yet no specific laws defining their political status in connection with the state, it is inevitable that the government has to deal with these three religions each in a different way; while the principle of the administrative policy can suffer no change inasmuch as the Constitution guarantees freedom of faith. But the government finds it quite natural not to mete out a uniform method of super-

vision over all the religions,—over Buddhism which has been standing, as a great moral influence, in a very close relation to the state and society for more than one thousand years, and over Shintō which is the national cult of Japan, and over Christianity whose introduction to this country is a matter of a few decades.

Practically speaking, the religious denominations which are officially recognized and come under the proper jurisdiction of the Bureau of Religions at present are of Shintō and Buddhism. The denominations of Shintō are called "Kyōha" while those of Buddhism are "Shūha." A religious order is the congregation of preachers and followers gathered around a definite system of creeds, providing themselves with temples or preaching halls or other institutions from which their religious movements issue. While there are yet no special regulations concerning cases of secession or incorporation in the Shintō or Buddhist Sects, such are practically made impossible without the approval of the Minister of Education. Affairs affecting only the inner policy of the various Sects are left as a rule to their own self-government, but the state requires them to compile certain fundamental rules whereby their administrative policies are broadly defined, and which are to be approved by the Minister of Education. When these rules are abolished or altered, the same approval is necessary. The state also requires each Sect, Shintō or Buddhist, to select a Head-priest (called a "Kwanchō" in Japanese) who will govern and represent that body. This appointment again awaits the official approval. The following particulars are to be defined in the compilation of a constitution for each sect:

1. The fundamental law.
2. The status of the preacher and his official title.

3. Grades of preachers and their appointment and dismissal.

These are to be regulated by each Shintō Head-priest.

1. The fundamental law.
2. Rules concerning the management of temples.
3. The status of the priest and preacher and their official titles.
4. The appointment and dismissal of the resident priest (called "Jūshoku") of a temple, and grades of preachers, and their appointment and dismissal.
5. The preservation of old historical documents, treasures, and properties belonging to the temples.

These are to be regulated by each Buddhist Head-priest.

The constitution of each Sect, besides thus defining the aforementioned particulars, has also to regulate through practical necessity various affairs concerning its self-government. For instance, the constitution must define the functions and powers of the Head-priest and the method of election; the organization and power of the council; functions of various officers; financial matters; organization of a temple or a preaching hall; qualifications of a resident priest; affairs relating to persons such as conferring honors or meting out punishments; missionary work, education, and other functional activities. The constitution is thus a body of fundamental rules for each Sect, wherein the government finds its subject-matters of supervision outlined. It goes without saying that the Head-priest governs his own Sect according to the articles of this law. Therefore, what the government does in the matter of supervision over the various Sects of Shintō and Buddhism, is, before the compilation of their fundamental laws, to indicate to them what are needed for that kind of work, and when they are

prepared, to give its official approval, and when all this is done, to see if all the provisions are being satisfactorily carried out.

While thus the government directly supervises all the Sects of Shintō and Buddhism, all the practical functionings of their propaganda work are left to the care of the local governors. For instance, when the Shintoists or Buddhists want to build temples or preaching halls, they have to apply to the local governors, through whose permission they are authorized to proceed with their work. As Buddhist temples or other buildings, on account of their historical significance, are regarded as legal persons, they are specially under the government supervision. That is, the use of the temple grounds, changes in their acreage, cutting down the trees, and the disposition of immovable property, temple treasures, historical documents, or fundamental funds,—all this necessitates the official approval of the local governor.

As regards the Christian denominations, the state gives no official recognition as in the cases of the Shintō or Buddhist denominations. But this does not mean that the state takes no cognizance of their existence, only that they as such stand in no legal relationship to the government. The official supervision, therefore, in the case of Christianity does not go any further than looking after its missionary activities such as selecting preachers, establishing churches or preaching stations or other similar establishments. The Departmental Ordinance, No. 41, issued in 1899, regulates these matters. (See p. 10 et seq.) According to which those who wish to engage in missionary work must notify the local governor as to the name of their religion and methods of preaching, together with their vitae curriculum. When they want to build churches or other establish-

ments to be used for religious purposes, they are requested to apply for the permission of the local authorities. Such applications shall contain details of the said establishments, methods of management and maintenance, qualifications of the preacher, and the process of selecting such personages.

Generally speaking, the state makes special provisions for the Shintō and Buddhist denominations for the reason of their peculiar historical status, and puts them under a special governmental supervision; while with Christianity the state contents itself with being a general overseer. As far as their religious functions are concerned, the government makes no distinction whatever between Shintō and Buddhism and Christianity. If they do not disturb the peace of the country or practise immoralities while propagating their doctrines and carrying out their respective religious rituals, they are of course left to themselves unmolested.

There are not a few educational institutions established by the various religious orders for the purpose of bringing up properly qualified preachers. These schools are, like other professional or general educational establishments, placed under the supervision of the Minister of Education. As to charity work such as reformatories, dispensaries, and other organizations maintained by the religious orders, they belong to the jurisdiction of the Home Minister as in the case of other similar activities, and are naturally supervised by the same officer. They stand in no direct relationship with the administration of religious affairs.

The following are the regulations referred to in the various laws and government ordinances concerning the privileges and limitations of the religious orders as well as those of the religious preachers:

"Those organizations that are of a religious nature and whose objects are not making profit may be incorporated as legal person." (The Civil Law, Art. 34.)

"They are punishable by law who publicly act irreverently towards the Shintō shrines, Buddhist temples, graves, or places of worship, or who interfere with religious preachings, or worshiping, or funeral rites, or who desecrate the Shintō shrines, Buddhist temples, places of worship, graveyards, monumental tablets, or sacred images." (The Penal Law, Art. 188, 189 and Police Regulations, Art. 2.)

"The grounds and buildings that are used for religious purposes are exempt from local taxations." (The Municipal Law, Art. 121; the Town and Village Law, Art. 101; and the Prefectural Law, Art. 110.)

"Income taxes are not levied upon temples, shrines, or such legal persons as were created according to the Articles of the Civil Law." (The Income Tax Act, Art. 17.)

"No fees are required for registering lands, temples, or shrines (including all places of worship, Shintō, Buddhist, or Christian)." (The Registration Fees Act, Art. 19.)

"Objects necessary for religious worship, graveyards, or monumental tablets, or uniforms, robes, or dresses needed for performing religious functions are not to be confiscated." (The Direct Taxation Act, Art. 16 and the Law of Civil Procedure, Art. 570.)

"Religious preachers and Buddhist priests are not eligible for members of the Diet, of the Prefectural Assembly, or of any public organizations." (The Regulations Concerning the Mutual Election of the Highest Tax-payers as Members of the House

of Peers, Art. 3; the Election Law of the Members of the House of Representatives, Art. 13; the Prefectural Law, Art. 6; the County Law, Art 6; the Municipal Law, Art. 18; the Town and Village Law, Art. 15 etc.)

"Religious preachers and Buddhist priests are not to belong to any political organizations." (The Law of the Public Peace, Art. 5.)

"If those who hold or held religious offices should betray without reason the secrets entrusted to them in their official capacity, they are punishable by law. They may also refuse to be witnesses concerning such matters." (The Penal Law, Art. 134; the Law of Penal Procedure, Art. 125; and the Law of Civil Procedure, Art. 298.)

A General View of the Religious Administration in Korea.

In Korea we have a different set of regulations governing all the religious activities regardless of their sectarianism. Those who wish to propagate their faith have to inform the Governor-General as to the name of the religion to which they belong, and the means of propagation; and this note is to be accompanied by a certificate of their qualifications as preachers and also by their vitae curriculum. Those who have established churches or places of religious instruction must notify the Governor-General as to the following particulars: the name of the establishment, its location, the name of the religion to which it belongs, the qualifications of the preachers, methods of their selection, the defrayal of the expenses of building it, and methods of its management and maintenance. Whenever any alterations

take place in the above particulars, the authorities are to be informed of them. When the various Sects of Shintō or Buddhism in Japan Proper wish to missionarize in Korea, they are to appoint a supervisor of such activities with the approval of the Governor-General. In this case, the religious orders thus engaged must have a constitution and definitely fix the power of the missionary supervisor and the methods of supervision over the missionaries. The same regulations are applicable to the various Sects of Christianity when they have missionary supervisors according to their own rules. When the Governor-General of Korea deems it necessary to have such supervisors for the Christian missionaries, he may order them to appoint such. The Buddhist temples belonging to their respective Sects in Japan Proper are to observe the temple regulations; that is to say, their establishment or removal, the disposition of the temple properties, the felling of the trees, and other things must have the permission of the Governor-General. Special provisions are made for the Buddhist temples already in existence in Korea.

A General View of the Religious Administration in Formosa.

The government regulations are exclusively for the supervision of religious establishments. When a temple is to be built up, the Governor-General requests before giving his permission a full information as to the name of the said temple, the Sect to which it belongs, the plans of the buildings and grounds, and the ways of maintaining them. Its removal or abolishment or incorporation also requires the same procedure. As to the

establishment of other places of religious instruction, the local governor's permission must be obtained. In this case, the application must give full information as to the following: What is the name of such an establishment; what is the Sect to which it belongs; what are the qualifications of the missionary. For the numerous temples and shrines built under the old régime and still in existence, the Formosan government has made special provisions in regard to their removal or abolishment or incorporation.

* * *

In Karafuto (South Saghalien) the process is at present going on as to the compilation of rules governing mission work and the establishment of temples or churches.

3. Departmental Ordinance, Number 41.

(*Issued July 27, thirty-second year of Meiji.*)

Art. I. Those who are desirous of engaging in the propagation of religion shall inform the governor of the locality where their domicile is, or in case they have no domicile, where their residence is, as regards the following particulars, accompanied by their vitae curriculum:

1. The name of the denomination;
2. Methods of propagation.

Those who are already engaged in the propagation of religion before this Ordinance came into effect, shall give information as to the aforesaid particulars, within two months after this Ordinance becomes effective.

In case those who have been engaged in the propagation of religion after giving information as to the aforesaid particulars, should discontinue their work, they shall inform the local governor of the fact.

Art. II. Those who are desirous of building for religious purposes churches, chapels, preaching stations, or other similar buildings, shall obtain the permission of the governor of the locality where they are to be situated, as regards the following particulars:

1. Reasons for requiring such establishments;
2. Time-limit as to the completion of such establishments;
3. Name, location, and essential particulars concerning grounds, and buildings, accompanied by plans;
4. Name of the denomination;
5. Methods of management and maintenance;
6. In case of a special preacher's being attached, his qualifications, and methods of selecting him.

When the building of the said churches, chapels, preaching stations, or other similar establishments, is not completed within the time-limit as specified in foregoing Clause 2, the permission given above shall lose its efficacy.

The founder, or manager (when there is no founder, or when the founder is prevented from attending to the matter himself,) of such a church, chapel, preaching station, or a similar establishment as has already been in existence and used for religious purposes, shall inform the local governor as to all the particulars mentioned in Clause 1, within one month after the present Ordinance becomes effective.

Such notice shall be considered the same as a permission as regards Clause 1.

Art. III. The aforementioned founder or manager (when there is no founder, or when the founder is prevented from attending to the matter himself,) shall give information to the local governor as to the vitae curriculum of the manager and the preacher. When change in number or personage has taken place as to the manager or the specially attached preacher, the same regulation shall be applicable.

Art. IV. When change takes place in the facts mentioned in Clause 1 of Article I, or when the domicile or residence is removed, this shall be notified within two weeks to the local governor by one who is engaged in the propagation of the religion. But when the domicile or residence is removed to a locality other than that in which a notice was already given as to Clauses 1 and 2 of Article I, the notice of the removal shall be given to the governor of the former locality, and a notice as to Clause 1 of Article I shall be given to the governor of the new locality.

When alterations take place in any particulars referred to in Article II, the founder or the manager (when there is no founder, or when the founder is prevented from attending to the matter himself), shall obtain a new permission from the local governor, stating reasons for such alterations. But in case of removal permission shall be obtained from the governor of the locality where the new site is to be located.

When a church, chapel, preaching station, or a similar establishment used for religious purposes, is abolished or removed, this shall be notified within two weeks to the governor of the locality where the abolishment or the removal took place.

Art. V. The founder or the manager of a church, chapel, preaching station, or a similar establishment founded under

Article II, shall report to the local governor by January 31 each year as regards the number of followers present at the end of the previous year.

Art. VI. As to the preachers of Shintō or Buddhism, and as to the founding, removal, or abolishment of temples, chapels, preaching halls, or other establishments, which belong to Shintō or Buddhism, the regulations already in force shall be applicable.

Art. VII. The present Ordinance shall be put into effect on and after August the fourth, in the thirty-second year of Meiji (1899).

CHAPTER II

SHINTOISM

1. General History.

Shintō, which is the national cult of the Japanese people, consists in worshipping the gods heavenly and earthly. With the introduction of Confucianism the Japanese intellect gradually gaind in its complexity, and Buddhism which reached here a little later from Korea proved a great factor in the development of Shintō. The result was that the latter began to be something of a religion in form and spirit. There were yet no special Sects to be known by the name of Shintō. It was towards the end of the Tokugawa Shōgunate that several Shintō schools came into existence with their formulas and sacred texts so that many of them now became worthy of the name of religion. There are thirteen different denominations of Shintō that are, along with the various Sects of Buddhism, under the administrative supervision of the state.

2. Principal Teachings of the Various Sects of Shintoism.

The Shintō Sect.

This Sect still retains the general name given to the national cult when by this name the various Shintō branches were known. The principal ideas of the Sect are to develop

the Great Way of the Gods, and to propagate the national cult indigenous to the people of this land. Its devotees consider the following the most important in their teachings: To cultivate reverence for the Gods, to cherish the spirit of patriotism, to elucidate Heavenly Reason and Humanity, to pay homage to the Emperor, and to observe all the Imperial ordinances.

The Kurozumi Sect.

This was first founded by Munetada Kurozumi (1780—1850), whose main thoughts are to inhale, while contemplating the Goddess Amaterasu Ōmikami, the energy of the sun and thereby to fill up the heart with satisfaction and complaisance. He teaches to avoid the following seven evils which are against the will of the Gods: 1. To be faithless when one is born in the country of the Gods; 2. To get angry and to worry over things; 3. To be arrogant and spiteful; 4. To arouse evil desires seeing others do evil; 5. To neglect one's household affairs while in good health; 6. Not to have sincerity even when one is entering upon the path of sincerity; and 7. Not to accept things gratefully for which one ought to be grateful everyday.

The Shintō-Shūsei Sect.

Kunimitsu Nitta (1829—1902) was the founder. According to its tenets, the great source of the Way issues from the three Gods: Amenominakanushi-no-kami, Takamimusubi-no-kami, and Kamimusubi-no-kami. All human beings get their spirits originally from these Gods, and therefore our spirits essentially as pure and as good even as the Gods themselves must be lovingly

cherished and preserved. In order to do this, a doctrine is needed, which will keep our spirits under discipline, that is, well in order and perfect.

The Taisha Sect.

This was revived through the efforts of Sompuku Senke (1845—1918), and teaches to revere and observe the divine will of the God Ōkuninushi, whose ideas of administration and spirituality constitute the Great Way of the Gods. When this is elucidated and the heavenly nature of the people is preserved, one's duty to the state is fulfilled, and all are good, law-abiding citizens.

The Fusō Sect.

The founder was Takekuni Fujiwara (1541—1646), and the one who furthered it was Han Shishino. The chief doctrine is to worship the spiritual virtues of the Gods Amenominakanushi, Takamimusubi, and Kamimusubi, and to discipline oneself in the Great Way of the Gods.

The Taisei Sect.

Shōsai Hirayama (1815—90) was its founder. To enhance the Great Way of the Gods and to lead the masses along the path of goodness is the main teaching. Its tenets read: 1. Worship the heavenly Gods and the earthly Gods, pay homage to the Imperial Sanctuary as well as to the August Spirits of the successive Emperors; 2. Reverencing the divine ordinances infinite as Heaven and Earth themselves, extend the national principle of this country; 3. Illustrate in practise the moral

codes heavenly ordered; 4. Disciplining oneself in morality and truth, fix the basis of faith wherein one gains peace of mind; 5. Abiding in the One Truth which unifies the two realms of the Manifested and the Hidden, get enlightened on the reason of life and death; 6. Undertake scientific investigations and encourage various enterprises; 7. As regards the divine rites and ceremonial affairs follow the traditional standards which were bequeathed by the successive courts.

The Jikkō Sect.

This Sect, founded by Hanamori Shibata (1809—90), makes it its principal teaching to enhance the Great Way of the Gods, which is to be put in practise in our everyday life. We read in its tenets: 1. Enhance the Great Way of the Gods; 2. Study the ceremonial codes of this Divine Land; and 3. Spread the doctrine original to this country.

The Shinshū Sect.

Masamochi Yoshimura (1839—1916) was the founder of this Sect. To worship the heavenly Gods and earthly Gods, to practise the divine rites according to the ceremonial codes of the successive courts as well as according to the formulas bequeathed by the family of Ōnakatomi, to enhance the Great Way of the Gods,—this is the main doctrine taught by Yoshimura.

The Mitake Sect.

Its teachings chiefly consist in following the Perfect Way of the Gods, to enhance the great principles of reverence to the Gods, honor to the Emperor, and patriotism, and to engage in

mission work in accordance with the laws of the state. The chief Gods to whom worship is offered are Kunitokodachi-no-mikoto, Ōnamuchi-no-mikoto, and Sukunahikona-no-mikoto, and they are called the Great Gods of Mitake. Their spirits are reported to have incorporated themselves in Mount Mitake, which means literally the "honorable mountain," and on which the Gods taught mankind the arts of medicine and magic. The origin of the Sect is considered to be in this legend.

The Misogi Sect.

The founder was Masakane Inouye (1790—1849). This Sect is an extension of the Shintō doctrine which teaches purification and keeping evils away. These two things are divine deeds which originated with the Gods Izanagi and Susanowo.

The Shinri Sect.

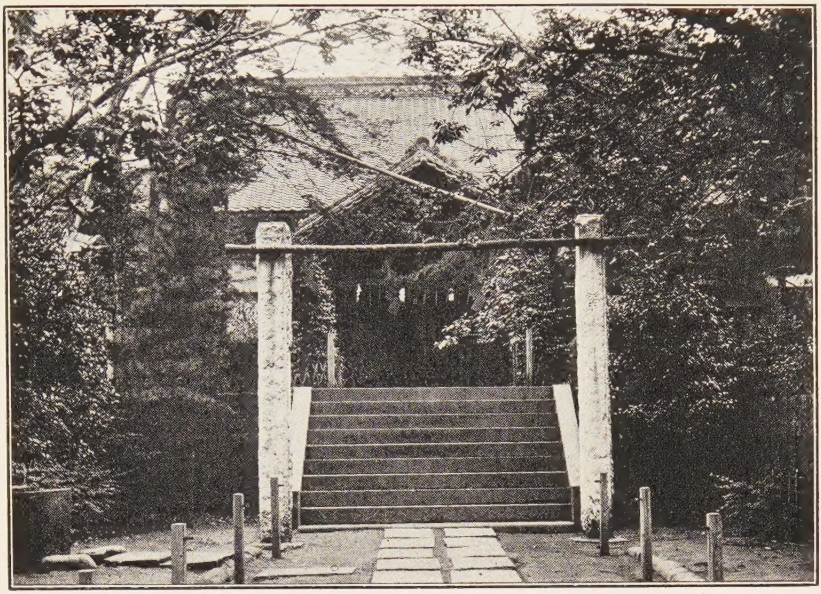
The founder was Tsunehiko Sano (1834—1906). In his exposition of the ancestral doctrine, he urges us to honor the spirits of all the Heavenly Gods and the natural reason inherent in all things, and thereby to find the way to faith.

The Konkō Sect.

This was founded by Daijin Konkō (1814—1883). The main teachings are to pay homage to the Gods heavenly and earthly, to elucidate the great principles of heaven and earth, to cherish patriotism, and to propagate the idea of oneness of this and the other world, and faith in the reason of life and death.

The Tenri Sect.

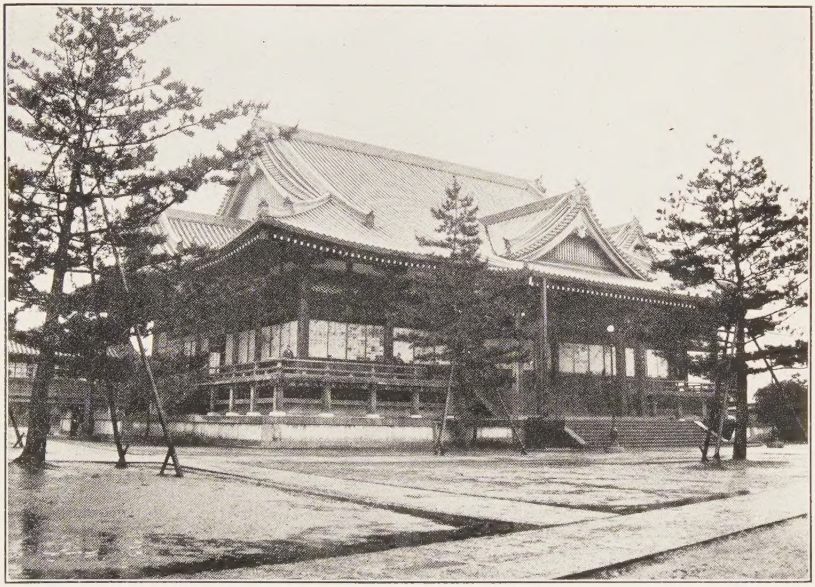
A woman called Miki Nakayama (1798—1887) founded this Sect. According to her teachings, the Gods are to be reverenced, patriotism is to be encouraged, Heavenly Reason and Humanity to be elucidated, the Emperor to be honored, and the Imperial ordinances to be obeyed. It lays great emphasis on practical discipline, and eight forms of dust are to be swept away, which are: 1. Grudging, (when duty requires one to give up life or property one may feel reluctant to do so—this is grudging); 2. Desiring; 3. Impure Attachment; 4. Hatred; 5. Enmity; 6. Anger; 7. Covetousness; and 8. Arrogance.



The Headquarters of the Shintō Sect, Tōkyō.

The Headquarters of the Taisha-Kyō, Shimane Prefecture.

The Headquarters of the Kōnkō-Kyō, Okayama Prefecture.



The Headquarters of the Tenrikyō, Nara Prefecture.

CHAPTER III

BUDDHISM

1. General History.

It was in the thirteenth year of the Emperor Kimmei (552 A.D.) that Buddhism, first founded in India, came over to Japan after passing through China and Korea. The devotion of Prince Shōtoku at the time gave a great impetus to its propagation throughout the country. Six schools of Buddhism, that is, Sanron, Hossō, Jōjitsu, Kusha, Ritsu, and Kegon were introduced one after another. Under the reign of the Emperor Kwammu (782—805 A.D.), Tendai and Shingon flourished. New schools such as Jōdo, Zen, Shin, Nichiren and others then gradually developed. Through these long periods of its history, Buddhism further differentiated itself, owing to differences in the exposition of the doctrines and in the methods of propagation, into many sub-sects. Eleven of the principal Sects still in existence are Hossō, Kegon, Ritsu, Tendai, Shingon, Yūdzūnembutsu, Jōdo, Shin, Ji, Zen, and Nichiren; and these eleven are sub-divided into fifty-eight Branches.

2. Principal Teachings of the Eleven Buddhist Sects.

The Hossō Sect.

This Sect was introduced to Japan by Dōshō (628—700), a Buddhist priest who went to China in 653 and studied the

teachings of this Sect under Hsüan-tsang. The main teachings of Hossō are that all sentient beings are saved in accordance with their differences in character and endowments, of which five *yanas* are to be distinguished, that the doctrinal system of this Sect and its Scriptural texts are in full correspondence with the truth, that as all things are merely manifestations of pure consciousness, there are no real ego-souls and no real objects, and that the great fruit of Bodhi and Nirvana is attainable in and through the reality of the Middle Path which is neither existent nor non-existent.

The three Head-temples of this Sect are all in Nara Prefecture, which are Kōfukuji, Hōryūji and Yakushiji.

The Kegon Sect.

Rōben (688—773) of Tōdaiji, Nara, was the first propagator of this Sect in Japan, who learned it from the Chinese Buddhist priest Dōkei visiting Japan during the Tempyō era (729—749). Its teachings are founded upon the Kegon Sutra. According to it, the ultimate reason of Suchness is absolute and infinite; the Ultimate and the Manifested are mutually related and intimately intertwined; each Manifested too is so thoroughly and interminglingly related to another Manifested that between the two there are no walls of individual separation. The teachings of the Sect are, therefore, called the Perfect Doctrine. Those who, in accordance with the doctrine, understand the mystery of the mutual evolution of the spiritual cosmos, and who practise goodness and are guarded in their conduct, are sure to attain Buddhahood and to realize the Ultimate Reason.

The Head-temple of this Sect is Tōdaiji in the city of Nara.

The Ritsu Sect.

The Ritsu or the Sect of moral discipline (*Vināya* in Sanskrit) was first propagated in Japan by Ganjin (686—763), a Chinese Buddhist priest, who came to Japan during the Tempyō era (729—749). It obtains its name from the Vināya-pitaka, according to which its followers strictly regulate their daily conduct. It teaches to observe, as ordered by Buddha, all the precepts (*sīla* in Sanskrit) such as the Five Precepts, the Eight Precepts, the Six Novitiate Precepts, the Ten Precepts, or the Two Hundred and Fifty Precepts.

Tōshōdaiji in Nara Prefecture is the Head-temple of this Sect.

The Tendai Sect.

The founder of this Sect was Chisha Daishi (537—597) of the Sui dynasty. A Japanese priest Saichō (Dengyō Daishi, 766—822) went over to China in the year 782 during the Yenryaku era, and studied the principles of Tendai there. When he came back to Japan, he became its chief exponent here. Its teachings are comprised in two divisions, metaphysics and meditation. The metaphysical part critically systematizes all the teachings of Shākyamuni, discriminating what is mere expedient from what really represents the spirit of the founder of Buddhism. As the result Tendai has come to consider the *Saddharma-pundarīka Sūtra* (that is, The Lotus of Good Law) the real doctrine of Shākyamuni, in which the reason of his appearance on earth is truthfully explained. The meditation part consists in applying our minds to all that is taught in the

Sutra and realizing it in our daily practical life. Ten grades are distinguished in the practice of meditation, while its main object is to put a stop to disturbing thoughts and to get enlightened on the principles of the four classes of Buddhist doctrines. The ultimate end of all this is the realization of the mysteries of the *Pundarīka*. When you perceive that the Hidden and the Manifest are of one and the same essence and realize that state of mind which is known to the Buddhas only and to nobody else, you have the central teaching of Tendai, that is, you have attained the final enlightenment in which the spiritual and the material are thoroughly unified.

There are three sub-sects or Branches in Tendai, and each has its own Head-temple: 1. The Tendai Branch, whose Head-temple, Yenryakuji, is situated in Shiga Prefecture; 2. The Jimon Branch having its Head-temple in Onjōji, also in Shiga; and 3. The Shinsei Branch having its Head-temple in Saikyōji, Shiga Prefecture.

The Shingon Sect.

The first exponent of this Sect in Japan was Kūkai (Kōbō Daishi, 773—835), who went over to China soon after Saichō, the Japanese founder of Tendai. According to this Sect, there are three fundamental conceptions, which are, Substance, Appearance, and Function. The Six Universals—earth, water, fire, air, the void, and consciousness—are Substances. The four systems of Mandala, that is, Great Mandala, Samaya Mandala, Dharma Mandala, and Karma Mandala, are Appearances. The three Secrets—body, words, and mind—are Functions. The six Universals are the elemental substances out of which all things

are constituted. They take Appearances, which, though innumerable, can be classified under four headings. The first is the Great Mandala representing all living beings such as Buddhas, Bodhisattvas, gods, evil spirits, or human beings. The second is the Samaya Mandala which consists in Mudras and symbolic instruments of Buddhas, Bodhisattvas, devas, and spirits. The third is the Dharma Mandala containing all the names or titles of the Buddhas and other beings. The fourth and last one is the Karma Mandala in which are represented all the Functions as well as the outward bodily attitudes assumed by Buddhas and other beings. As the six Universals are infinite and mutually intermingle and are most intimately related, so the four Mandalas are also mutually related and intermingled. That is to say, the Buddhas' four Mandalas are also our own just as they are in the Buddhas, and conversely, our own Mandalas are those of the Buddhas. When the four Mandalas or Appearances are symbolized in our bodies and our fingers are "knotted" after the regular formulas, and the mouth recites the various Mantram and Dharanis, and the mind contemplates the sameness of the mind, Buddha, and all sentient beings, then the Functions of the three Secrets are completed. Let this completion be attained, and we are Buddhas as we are in this material existence.

This Sect is sub-divided into eight Branches, which are: Kōya, Omuro, Daikakuji, Daigo, Tōji, Yamashina, Ono, and Senyūji.

Three hundred years after the death of Kūkai, the Japanese founder of the Shingon Sect, a priest called Kakuban known as Kōkyō Daishi (1094—1143), established a new school of Shingon.

Under this there are two Branches now, one of which is Chizan and the other Buzan. The Head-temple of the former is Chishaku-in, Kyōto, while that of the latter is Chōkokuji (Hasedera), in Nara Prefecture.

The Yūdzū-nembutsu Sect.

This was founded in 1117 by Ryōnin, known as Shōwō Daishi (1071—1132). Its principal teachings are that as all things are essentially of one nature and intimately related, the virtues of one person must be also those of all others, and conversely; that the merits of the Buddha's name invoked by all earnest hearts will mutually grow, establishing a spiritual communion with one another in a most thorough manner; that therefore the invoking of the Buddha's name and contemplating him, even during this short period of one's earthly life, must bear the great fruit, if it is most sincerely done, of making us all attain to Buddhahood through the perfection of infinite merits.

The Head-temple of this Sect is Dainembutsuji in Ōsaka Prefecture.

The Jōdo Sect.

The founder of this Sect was Genkū, known as Yenkō Daishi (1133—1212), which was established in 1174. The basis of the doctrines of the Jōdo Sect is laid upon the original prayers of Amitabha Buddha. Being convinced of the general sinfulness of human nature, which makes us incapable of enduring all the painful process of self-discipline and self-perfection, Jōdo teaches us to throw all our reliance upon the strength of the original

prayers of Amitabha Buddha. When we thus, absolutely believing in him, invoke his name with all the sincerity of the heart, we shall be born in future in his Pure Land.

The Head-temple, Chion-in, is in Kyōto.

One of Genkū's disciples, called Shōkū (1176—1247), established a new separate school at Nishiyama, which is known as the Seizan Branch of Jōdo. This Branch is again sub-divided into three: 1. Zenrinji, (the Head-temple of the same name is in Kyōto); 2. Kōmyōji, (the Head-temple bearing the same title is in Kyōto Prefecture); and 3. Fukakusa, (Seigwanji, Kyōto, is its Head-temple).

The Shin Sect.

Shinran (1173—1262) who is known as Kenshin Daishi, founded the Shin Sect. He was a disciple of Genkū, and the main doctrines do not vary so very much from those of his master except this: That we, the ignorant, have no real existence, and however strenuously we may exert ourselves in mind and body, we have no "causal germ" in us which will develop into Buddhahood, making our rebirth in the Pure Land possible. The original prayers of Amitabha in which the invocation of the Buddha's name is highly recommended, testify that the causal germ of Buddhahood has already been matured by them. Therefore, when we learn the prayers and believe in them, the causal germ of Buddhahood, by virtue of the efficiency of the prayers, will be planted in us, which means that all that is necessary for us to be reborn in the Pure Land of Amitabha is now sufficient and fulfilled.

There are at present ten Branches of the Shin Sect: Hon-

gwanji, Ōtani, Bukkōji, Takata, Kibe, Kōshō, Idzumoji, Yamamoto, Seishōji, and Sammonto.

The Ji Sect.

This was first promulgated by Ippen (1239—1289). The Principal ideas of the Sect are: Life is a frail and impermanent thing, and as every moment of it flits away, every act of ours must be regarded as the last one on earth. When, perceiving the truth of this fact, we do not neglect in every thought of ours to invoke the name of the Buddha Amitabha, we shall surely reach the final blissful state of Buddhahood.

The Head-temple, Shōjōkōji, is in Kanagawa Prefecture.

The Zen Sect.

Under this name three Sects are comprised: Rinzai, Sōtō, and Ōbaku.

The Rinzai Sect of Zen was first taught by Yeisai (1140—1215) who came back from China in 1192. Sōtō finds its first Japanese exponent in Dōgen (known as Jōyō Daishi, 1199—1253) who studied Zen in China during the Sung dynasty and returned to Japan in 1234. Ōbaku was introduced to Japan by a naturalized Chinese priest Yin-gen (1592—1673) in 1653.

The Zen Sect teaches the doctrine which is known only to the Buddhas and the transmission of which takes place only from one mind to another. It transcends logic and discursive understanding. We do not have to purify ourselves from sins, nor is it necessary to seek after supreme knowledge. The ultimate truth is not in mere learning, thinking, or in discipline. It is above doctrines, meritorious deeds, and also above any

special attainment. Zen teaches us to abide right in the truth and reality of life, every act of which will then reveal thousands of Samadhis. Whether lying or sleeping, whether drawing water or hewing wood, every movement grows full of significance. That is why Zen sums up its teachings in the following four phrases: "No reliance on words or letters; a special transmission outside of the scriptural doctrines; a direct pointing at the soul of a man; and attainment to Buddhahood by seeing into one's own mind." Zen is sometimes called the Sect of the Buddha's Heart.

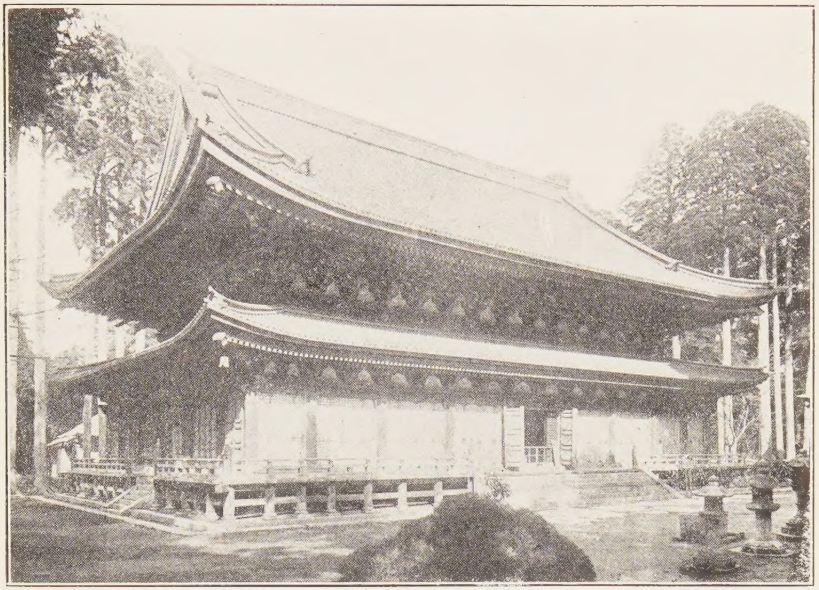
There are fourteen Branches in the Rinzai Sect: Kenninji, Kenchōji, Tōfukuji, Engakuji, Nanzenji, Daitokuji, Myōshinji, Tenryūji, Yeigenji, Shōkokuji, Hōkōji, Buttsūji, Kokutaiji, and Kōgakuji. The Sōtō Sect has two Head-temples, Yeiheiji and Sōjiji. Ōbaku is undivided, and its Head-temple is Mampukuji, Uji.

The Nichiren Sect.

This was founded by Nichiren (1222—1281) on the merits of the *Saddharma-pundarīka Sūtra*. The life of the Sect is in the seven letters of "Na-mu-myō-hō-ren-ge-kyō," which is called "Daimoku," or a kind of theme. As this is the title of the Sutra revealing the absolute oneness of all opposites, even evil-hearted ones will attain to Buddhahood if they recite it in sincerity, and along with it all the ten universes will be equally benefitted.

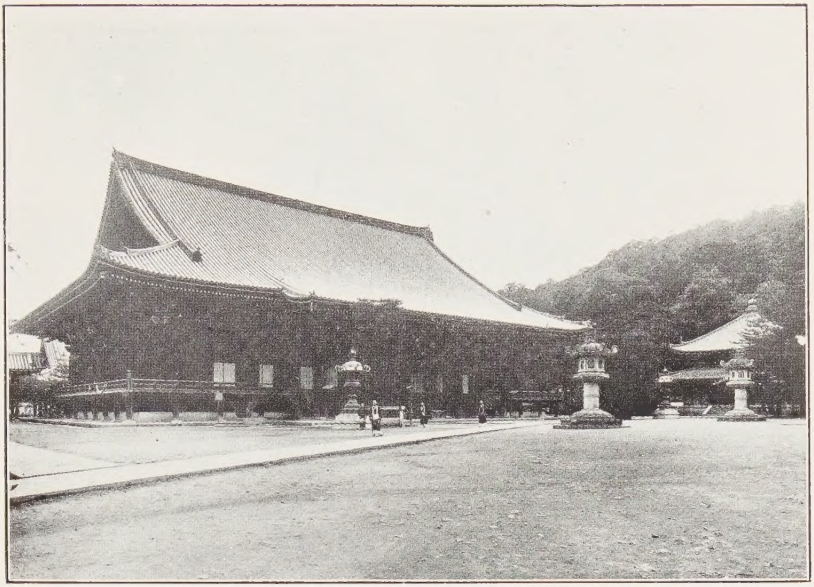
This Sect is sub-divided into nine Branches: 1. Nichiren-shū, (the Head-temple, Kuonji, is in Yamanashi Prefecture); 2. Hommon-shū, (Hommonji and other six temples in Shizuoka

Prefecture are its Head-temples); 3. Hokke-shū, (its Head-temple, Honjōji, is in Niigata Prefecture); 4. Kempon-hokke-shū, (its Head-temple is Myōmanji, Kyōto); 5. Hommon-hokke-shū, (Kōchōji and other four temples in Shizuoka Prefecture are its Head-temples); 6. Hommyō-hokke-shū, (its Head-temple is Honryūji, Kyōto); 7. Nichiren-seishū, (Daisekiji, of Shizuoka Prefecture, is its Head-temple); 8. Nichiren-shū-fujufuse-ha (its Head-temple is Myōkakuji in Okayama Prefecture); 9. Nichiren-shū-fujufuse-kōmon-ha, (the Head-temple, Honkakuji, is also in Okayama Prefecture).



The Great Lecture Hall, Enryakuji, Shiga Prefecture. (Tendai Sect.)

The Kondō of Kongō-buji, Wakayama Prefecture. (Shingon Sect, Kōya Branch.)



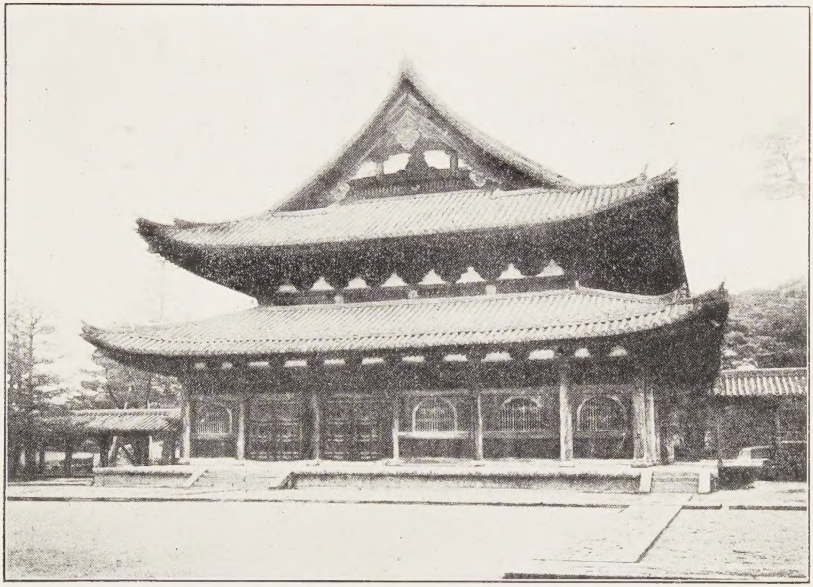
The Buddha Hall, Chion-in, Kyōto. (Jōdo Sect.)

The Hongwan-ji, Kyōto. (Shin Sect, Hongwanji Branch.)

The Hongwanji, Kyōtō. (Shin Sect, Ōtani Branch.)

The Buddha Hall, Myōshinji, Kyōto Prefecture.
(Rinzai Sect, Myōshinji Branch.)

The Kenchōji, Kamakura. (Rinzai Sect, Kenchō-ji Branch.)



The Preaching Hall, Daitokuji, Kyōto. (Rinzai Sect, Daitokuji Branch.)

The Buddha Hall, Engakuji, Kanagawa Prefecture.
(Rinzai Sect, Engakuji Branch.)

The Founder's Hall, Kuonji, Yamanashi Prefecture. (Nichiren Sect.)

The Buddha Hall,
Yeiheiji (Sōtō Sect.)

The Buddha Hall, Sōjiji (Sōtō Sect.)

CHAPTER IV

CHRISTIANITY

1. A Brief History of Christianity Since Its Introduction Into Japan.

Christianity was first introduced into Japan by Francis Xavier, a Jesuit Father, who came to Kagoshima in 1549. This was the time when Nobunaga Ota was at the height of his power, and he gave great encouragement to the spread of the Christian religion. Hideyoshi Toyotomi, his successor, too was kindly disposed towards it. Combined with the devout and untiring work of the missionaries, this attitude on the part of the authorities made it possible for Christianity to gain its followers with wonderful rapidity. Their number is reported to have been as large as hundreds of thousands.

Hideyoshi, however, changed his policy later on. Christianity was interdicted, its followers were persecuted, and the missionaries had to leave the country. When the Tokugawa Shōgunate was established, still stricter measures were adopted, especially after the Shimabara Rebellion, 1637. Christianity had now no hope of being revived under the most rigorous government policy of exclusion. The only port open to foreigners was Deshima, Nagasaki, where the Dutch tradesmen were allowed to carry on their business.

The American envoy, Commodore Perry, came to Uraga, in 1853, demanding a friendly commercial treaty for his country.

The Shōgunate government granted this request in 1858 not only to America, but to Russia, England, France, and Holland, and in the year following the three ports of Kanagawa, Nagasaki, and Hakodate were opened to foreign trade. A party of American missionaries was the first to avail themselves of the opportunity thus offered to them. Among them were Rev. J. Liggins, of the Protestant Episcopal Church of the United States of America, and Rev. C. M. Williams, who came to Nagasaki. These were soon followed by Dr. G. F. Verbeck, of the Presbyterian Church, and J. Goble, of the American Baptist Missionary Society, and others. In 1864, Rev. J. H. Ballagh, of the Dutch Reformed Church, came from America, and in the following year Dr. Thompson, of the American Presbyterian Church, reached here as missionary.

In 1869, Rev. D. C. Greene made Kōbe the basis of his mission work representing the American Board of Commissioners for Foreign Missions. The first woman missionary, Miss Mary Kidder, of the Dutch Reformed Church, arrived here in the same year. In 1873, the American Methodist Episcopal Church and the Canadian Methodist Church sent their missionaries, and in 1876 the Evangelical Association of North America started its propaganda work.

When the feudal system of Tokugawa collapsed and the Imperial House was restored to its power, the edicts prohibiting "Kirishitan" were withdrawn in the sixth year of Meiji (1873), and the missionaries were officially permitted to establish schools, to publish religious tracts, or to preach their doctrines in all the sea-ports open for foreign trade. In 1872, Rev. Brown and Rev. Ballagh, of Yokohama, established, aided by their young

followers, a Christian church to be known as the "Yokohama Yaso Kyōkwai," which was the beginning of the Union Church. In the following year a sister church was organized at Tsukiji, Tōkyo. This was the first Christian church in the metropolis. In 1876, Nagasaki saw another church established. Later all these churches were federated in the name of the United Church of Christ in Japan. This was the origin of the "Nihon Kirisuto Kyōkwai."

Rev. D. C. Greene who started his mission work in Kōbe established a church known as the "Settsu First Christian Church." This was the first Congregational church ever organized in Japan, which developed into the present "Kōbe Kumiai Kirisuto Kyōkwai." In the same year, the Umemoto-Chō Church came into existence in Osaka, which later came to be called the "Osaka Kumiai Kirisuto Kyōkwai." Some time before this, thirty-five students of the Kumamoto Foreign School, who were converted to Christianity under the influence of their American teacher, Captain Janes, came up to Kyōto, and entered the Dōshisha College just established by Jō Neeshima, who had lately returned from America. After their graduation from the college they grew active as propagators of Christianity, and built up the foundations of the "Nihon Kumiai Kirisuto Kyōkwai." In 1872, Rev. Loomis and Rev. Ballagh opened a Bible class for young men in the above-mentioned Church at Yokohama every Sunday afternoon. In 1873, a Congregational Missionary, Dr. Berry, set up in Kōbe a Sunday-School probably the first one conducted in the Japanese language. As to the vernacular translation of the Bible, in which Dr. Brown had been engaged for some time, the work progressed rapidly early in the Meiji

era, and the New Testament was completed in December 1879, and the Old Testament in 1886. The chief translators were Brown, Verbeck, Greene, and Maclay, while among the native assistants were Takakichi Matsuyama, Masatsuna Okuno, Masahisa Uyemura, Kajinosuke Ibuka, Gorō Takahashi, and others.

In 1880, the Young Men's Christian Association was first organized in Tōkyo, and among the leaders were to be mentioned Hiromichi Kozaki, Kajinosuke Ibuka, Masahisa Uyemura, and Yoshiyasu Hiraiwa.

In 1870, Miss Kidder opened a school for girls in Yokohama. This was the first institution of the kind in Japan, and from it developed the present Ferris School for Girls. Four years later another girls' school was erected in Kōbe by the Congregationalists.

According to the statistics of 1882, there were 145 foreign missionaries, 93 organized churches, 13 of which were self-supporting, 4,367 adult members, 39 mixed schools, 15 girls' schools, 9 Middle Schools, 7 theological colleges, 109 Sunday schools, 49 ordained preachers, 100 assistant preachers, 37 Bible women, and 5 hospitals.

In 1883, the Church of Christ sent missionaries to Japan, and in 1885 the Presbyterian Church of the United States of America did the same. The American Society of Friends, and the Evangelical Protestant Missionary Society of Germany and Switzerland also despatched their agents. In 1886, missionaries came from the Methodist Episcopal Church, South, and in Osaka a hall was set up for the Young Men's Christian Association. In 1887 the missionaries and representatives of the Episcopal Church of England and America had a conference,

the result of which was the organization of the Holy Catholic Church of Japan. In the same year, the American Unitarian Association sent its representative, Rev. A. M. Knapp, and following him came Rev. Clay McCauley.

On February 11, 1889, the Constitution was promulgated, and freedom of faith was definitely guaranteed by the Article XXVIII. This year, L. D. Wishard, International College Secretary of the Young Men's Christian Association came, and planned out a summer school for Bible study for the first time in this country. Since then every summer sees its work carried on. The United Church of Christ in Japan changed its name into the Church of Christ in Japan, compiled a fundamental law, settled on its creeds, and at last became an independent organization. Soon after, they put up a Board of Mission and made progress towards a financial independence.

In 1890, the Universalist General Convention of America sent its missionaries. In 1895, officers of the Salvation Army came, Gumpei Yamamuro joined it, and they at once started on their propaganda work. In the same year, the United Brethren in Christ started a mission.

While the foreign missionaries, up to 1901, were not allowed to hold land in Japan, which greatly inconvenienced their activities, the Home Minister this year gave permission to the Baptist Missionary Society in Japan to organize a corporation which can hold and manage lands and buildings for missionary purposes.

In 1905, the Japanese Congregationalists planned to be financially independent of the foreign mission at the end of this year, in which they later succeeded.

In 1907, representatives of the Methodist Church of Canada, the Methodist Episcopal Church, South, and the Methodist Episcopal Church convened in Tōkyo with the view to effect a confederation of the three denominations in Japan. The First General Conference of the Methodist Church of Japan thus took place, and Yōichi Honda was chosen to be its first Bishop and was duly consecrated. In the same year F. L. Brown, of the International Sunday School Association, came here, and the outcome of this visit was the organization of the Sunday School Association of Japan, marking an epoch in the history of the Sunday School of the Christian Church. The conference of the World's Student Christian Federation was also held this year in Tōkyo, in which 160 foreign visitors took part representing twenty-five nations. This was the first of a world's convention of any kind in Japan.

The Catholic Church has been active ever since the opening of the sea-ports for foreign trade. The missionaries from the Société des Missions Étrangères in Paris are working all over the country, which is now divided by them into seven districts : Tōkyo, Osaka, Hakodate, Nagasaki, Shikoku, Niigata, and Sapporo. At present a Bishop resides in Tōkyo, and in Shikoku the Dominicans from Spain are active, while in Hokkaidō the Franciscans have found their principal fields of activity, where there are two Trappist monasteries. The Jesuit missionaries reached here again in 1908, but instead of following up their predecessors' work, they have now a college established in Tōkyo and concentrate their efforts on education. Besides the Jesuits, those that are chiefly engaged in educational work are Missionaires de Marie, Société des Sœurs de Saint Paul,

Société de Sacré Cœur, and others. In the prefecture of Nagasaki where the Catholics have been at work for the last three hundred years, though secretly, they are still in ascendency.

The activities of the Greek Church centre in the person of the Russian priest, Father Nicolai, who came to Japan first as priest attached to the Russian consulate in Hokkaido in 1859. He reached Japan after crossing Siberia, and while settling in Hakodate, he baptized Takuma Sawabe and two other Japanese. In 1872, he came to Tōkyo where he began to missionarize. In 1884, he started to build a fine large church in Tōkyo, which was completed in 1891. The church is regarded as the greatest and finest building of this sort in all Japan. The internal disturbances in Russia which followed the great world war made it very difficult to maintain this beautiful edifice, but in 1919 the followers succeeded in organizing an independent church to be known as the "Orthodox Church of Christ in Japan." The present superintendent is Father Sergie.

2. Foreign Missionary Societies of Christianity.

The following are the foreign missionary societies that are represented in Japan at present:

Roman Catholic.

Société des Missions Étrangéres..... Paris, France.
Société des Marianistes .....Fribourg, Switzerland.
Société des Sœurs de Saint Paul .....Chartres, France.
Société des Sœurs du Saint Enfant Jésus...Chauffailles, France.

Société des Sœurs Franciscaines Missionnaires de Marie.....
..... Rome, Italy.
Ordo Prœdicatorum Sancti Dominici .....Avila, Spain.
Societas Verbi Divini .....Steijl, Netherland.

Presbyterian.

The Board of Foreign Missions of the Presbyterian Church in U. S. A.....New York, N. Y., U. S. A.
The Committee of Foreign Missions of the Presbyterian Church in U. S. A. .....Nashville, Tenn., U. S. A.
The Board of Foreign Missions of the Reformed Church in America..... .....New York, N. Y., U. S. A.
The Board of Foreign Missions of the Reformed Church in U. S. A.....Philadelphia, Penn., U. S. A.
Woman's Union Mission .....New York, N. Y., U. S. A.

Congregationalists.

The American Board of Commissioners for Foreign Missions .....Boston, Mass., U. S. A.

Methodists.

Methodist Mission Board .....New York, N. Y., U. S. A.
South Methodist Mission Board.....Nashville, Tenn., U. S. A.
Canada Methodist Mission Board .. ..Toronto, Canada.

Episcopal.

The Society of the Propagation of the Gospel in Foreign Parts .....London, England.
The Church Missionary Society.....London, England.

The Missionary Society of the Canadian Church...Toronto, Canada.
The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in U. S. A.....New York, N. Y., U. S. A.

Baptists.

American Baptist Foreign Missionary Society .....
.....Boston, Mass., U. S. A.

Church of Christ.

Foreign Christian Missionary Society...Cincinnati, Ohio, U. S. A.

Evangelical Association.

The Missionary Society of the Evangelical Association .....
..... Cleveland, Ohio, U. S. A.

Lutherans.

Lutheran Gospel Association of Finland.....Finland.
United Synod of the Evangelical Lutheran Church.....
.....Salem, Va., U. S. A.
The United Danish Evangelical Lutheran Church in America
.....Salem, Va., U. S. A.
United Lutheran Church in America.....Baltimore, Md., U. S. A.

Methodist Protestants.

The Board of the Foreign Missions of the Methodist Protestant Church..... .....Baltimore, Md., U. S. A.

United Brethren in Christ.

Foreign Missionary Society of the United Brethren in Christ.....
..... Dayton, Ohio, U. S. A.

General Evangelical Protestants.

Allgemeiner Evangelisch Protestantischer Missionsverein..... ..... Berlin, Germany.

Christians.

The Mission Board of the American Christian Convention .... Dayton, Ohio, U. S. A.

Hephzibah.

Hephzibah Faith Missionary Association.....Tabor, Io., U. S. A.

Friends.

The Foreign Missionary Society of the Friends of Philadelphia ....Philadelphia, Penn., U. S. A.

Universalists.

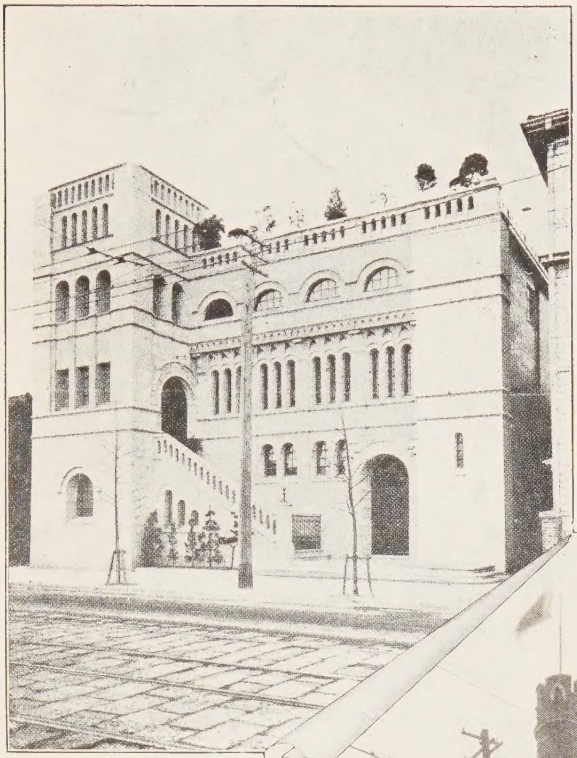
Foreign Mission Board of the Universalist Church in U. S. A. ..... Utica, N. Y., U. S. A.

Free Methodists.

General Missionary Board of the Free Methodist Church..... ....Chicago, Ill., U. S. A.

Salvation Army.

International Headquarters of the Salvation Army..... .....London, England.



The Tōkyō Misaki
Tabernacle.
(Baptist.)

The Salvation Army Headquarters of Japan, Tōkyō.

STATISTICAL TABLES

I *The Preaching Halls, Preachers, and Followers belonging to Shintō, for the year 1918.*

Denomination.	Preaching Halls.	Preachers.			Followers.
		Men.	Women.	Total.	
Shintō	532	7,505	512	8,017	1,271,318
Kurozumi-Kyō	490	4,374	231	4,605	496,054
Shūsei-Ha	355	7,169	264	7,433	496,595
Taisha-Kyō	183	3,782	99	3,881	4,118,958
Fusō-Kyō	261	2,843	60	2,903	196,774
Taisei-Kyō	268	2,943	417	3,360	719,387
Jikkō-Kyō	178	1,522	422	1,944	418,284
Shinshū-Kyō	283	3,121	491	3,612	917,660
Mitake-Kyō	577	8,107	731	8,838	2,024,118
Misogi-Kyō	30	716	67	783	135,039
Shinri-Kyō	177	1,717	322	2,039	1,142,760
Konkō-Kyō	555	1,132	274	1,406	565,661
Tenri-Kyō	3,299	19,727	1,989	21,716	3,535,829
Total	7,188	64,658	5,879	70,537	16,038,437

II *The Temples, Preaching Halls, Priests, and Followers belonging to Buddhism, for the year 1918.*

	Denomination.	Temples.	Preaching Halls.	Priests.			Followers.
				Men.	Women.	Total.	
Tendai-Shū.	Tendai-Shū	3,478	123	6,515	519	7,034	1,865,962
	Jimon-Ha	645	56	2,385	148	2,533	117,192
	Shinsei-Ha	425	24	426	77	503	110,749
	Total	4,548	203	9,326	744	10,070	2,093,903
Shingon-Shū.	Kōya-Ha	2,720	263	3,615	209	3,824	4,718,425
	Omuro-Ha	1,410	47	1,997	68	2,065	2,810,814
	Daigo-Ha	1,362	340	3,248	358	3,606	341,063
	Daikakuji-Ha	599	24	1,052	25	1,077	3,014,198
	Tōji-Ha	181	26	266	12	278	72,040
	Senyūji-Ha	39	—	51	8	59	91,873
	Yamashina-Ha	156	5	166	6	172	4,412
	Ono-Ha	30	—	72	3	75	6,835
	Kakuha-rengō	—	59	—	—	—	—
	Shingi-Shingon-Shū Chizan-Ha.	2,814	150	3,803	—	3,803	3,712,261
	„ Buzan-Ha	2,910	85	2,149	26	2,175	1,245,680
	Shingon-Ritsu-Shū	69	2	64	10	74	7,862
	Total	12,290	1,001	16,483	725	17,208	16,025,463
Ritsu-Shū		23	—	31	2	33	18,948
Jōdo-Shū.	Jōdo-Shū	7,198	285	7,527	577	8,104	2,351,324
	Seizan-Ha	1,152	120	2,043	271	2,314	765,516
	Total	8,350	405	9,570	848	10,418	3,116,840
Zen-Shū.	Rinzai-Shū Tenryūji-Ha	113	4	183	26	209	48,093
	„ Shōkokuji-Ha	110	3	122	27	149	39,812
	„ Kenninji-Ha	74	—	83	1	84	31,723
	„ Nanzenji-Ha	450	9	606	28	634	206,825
	„ Myōshinji-Ha	3,544	200	5,413	569	5,982	1,352,207
	„ Kenchōji-Ha	458	8	504	2	506	170,320
	„ Tōfukuji-Ha	421	5	635	66	701	122,914
	„ Daitokuji-Ha	212	1	300	32	332	59,949
	„ Engakuji-Ha	213	1	212	2	214	52,765
	„ Eigenji-Ha	135	4	152	24	176	38,965

	Denomination.	Temples.	Preaching Halls.	Priests.			Followers.
				Men.	Women.	Total.	
Shin-Shū.	„ Hōkōji-Ha	197	1	236	—	236	193,402
	„ Buttsūji-Ha	48	2	64	—	64	39,766
	„ Kokutaiji-Ha	26	—	37	13	50	16,286
	„ Kōgakuji-Ha	67	—	52	2	54	24,897
	Sōhō-Shū	14,228	640	23,682	1,536	25,218	5,887 429
	Ōbaku-Shū	523	14	596	33	629	60,495
	Total	20,819	892	32,877	2,361	35,238	8,345,848
	Hongwanji-Ha	9,727	1,238	16,380	—	16,380	7,306,769
	Ōtani-Ha	8,488	704	20,463	—	20,463	5,029,593
	Takata-Ha	634	44	1,055	—	1,055	305,133
	Kōshō-Ha	288	191	985	8	993	169,835
	Bukkōji-Ha	332	19	620	—	620	140,421
	Kibe-Ha	55	2	153	—	153	38,050
	Idzumoji-Ha	48	7	122	—	122	26,200
	Yamamoto-Ha	11	3	45	—	45	3,100
	Seishōji-Ha	44	7	83	—	83	35,098
	Sammonto-Ha	34	3	94	—	94	35,691
	Total	19,661	2,236	40,000	8	40,008	13,089,890
Nichiren-Shū.	Nichiren-Shū	3,703	823	6,268	230	6,498	2,155,577
	Kempon-Hokke-Shū	435	23	461	7	468	165,237
	Hommon-Shū	217	34	367	7	374	128,663
	Hommon-Hokke-Shū	334	52	488	25	513	180,835
	Hokke-Shū	164	22	288	—	288	55,166
	Hommyō-Hokke-Shū	82	11	125	—	125	22,864
	Nichiren-Shō-Shū	70	20	158	3	161	65,725
	Fujufuse-Ha	3	12	17	—	17	27,776
	Fujufuse-Kōmon-Ha	1	2	8	—	8	9,144
	Total	5,009	999	8,180	272	8,452	2,810,987
	Yūdzū-Nembutsu-Shū	361	3	441	31	472	130,421
	Ji-Shū	495	8	607	6	613	256,011
	Hossō-Shū	43	13	440	23	463	10,286
	Kegon-Shū	32	3	27	3	30	21,211
	Unclassified (belonging to more than one sect.)	50	1	—	—	—	—
	Grand Total	71,681	5,764	117,982	5,023	123,005	45,919,808

III *The Churches, Preachers, and Followers belonging to Christianity, for the year 1918.*

Denomination.	Churches and Preaching Stations.	Preachers.			Followers.
		Japanese.	Foreigners.	Total.	
Roman Catholic	198	60	162	222	72,367
Greek Orthodox Church	135	225	1	226	16,168
Presbyterian	255	310	124	434	26,382
Congregationalists	136	147	39	186	20,655
Episcopal	216	316	147	463	18,577
Baptists	71	95	52	147	5,298
Methodists	201	255	159	414	19,418
Methodist Protestants	22	25	11	36	1,487
Free Methodists	7	6	10	16	686
Evangelical Association	24	29	6	35	1,243
Lutherans	12	16	9	25	942
Scandinavian Japan Alliance	10	12	9	21	402
Christian and Missionary Alliance	3	3	3	6	220
United Brethren in Christ	18	20	6	26	1,317
General Evangelical Protestants	8	10	4	14	320
Universalists	4	6	3	9	331
Friends	5	5	2	7	570
Church of Christ	26	23	20	43	1,501
Christians	13	25	8	33	1,270
Hephzibah	7	7	3	10	284
Seventh-day Adventists	3	10	3	13	56
Salvation Army	62	84	4	88	6,270
Other Sects	5	5	27	32	403
Independents	42	50	10	60	2,380
Total	1,483	1,744	822	2,566	198,547

Note:—The "other Sects" comprise the Reformed Protestant Church of England and the Latter-day Saints.

IV *The Local Distribution of Shintō Preaching Halls and Followers, for the year 1918.*

Locality.	Preaching Halls.	Followers.
Hokkaidō	296	261,066
Tōkyō	656	936,706
Kyōto	261	436,354
Ōsaka	457	684,547
Kanagawa	225	240,379
Hyōgo	447	771,158
Nagasaki	98	404,136
Niigata	141	328,526
Saitama	297	385 377
Gumma	86	383,568
Chiba	180	287,795
Ibaraki	241	333,103
Tochigi	66	401,301
Nara	241	357,671
Miye	134	273,845
Aichi	213	311,561
Shizuoka	234	447,759
Yamanashi	89	165,467
Shiga	77	122,522
Gifu	137	228,686
Nagano	120	362,621
Miyagi	59	294,293
Fukushima	60	392,105
Iwate	19	127,589
Aomori	42	110,992
Yamagata	45	113,936
Akita	63	137,971
Fukui	30	52,967
Ishikawa	28	24,738
Toyama	14	41,786
Tottori	98	529,631
Shimane	125	476,725
Okayama	266	787,954
Hiroshima	171	523,398
Yamaguchi	162	484,674
Wakayama	185	324,757
Tokushima	198	473,061
Kagawa	113	356,068
Yehime	212	617,548
Kōchi	68	352,678
Fukuoka	212	608,599
Ōita	130	267,143
Saga	41	248,091
Kumamoto	59	288,075
Miyazaki	45	164,372
Kagoshima	45	109,486
Okinawa	2	5,652
Total	7188	16,038,437

V. *The Local Distribution of the Buddhist Temples, Preaching Halls, and Followers, for the year 1918.*

Locality.	Temples.	Kyōkwai and Sekkyōsho.	Followers.
Hokkaidō	779	893	571,623
Tōkyō	2,576	322	1,604,039
Kyōto	3.116	48	1,326,985
Osaka	2,796	76	1,947,596
Kanagawa	1,782	168	831,357
Hyōgo	3,020	266	1,857,613
Nagasaki	439	98	786,991
Niigata	3,004	51	1,601,992
Saitama	2,306	51	982,470
Gumma	1,232	28	732.726
Chiba	3,299	73	3,299,929
Ibaraki	1,362	75	715,699
Tochigi	985	46	606,925
Nara	1,801	25	705,548
Miye	2,282	134	1,010,296
Aichi	3,632	481	1,950,841
Shizuoka	2,860	102	1,042,002
Yamanashi	1,699	165	498,779
Shiga	3,203	707	855,594
Gifu	2,172	78	883,125
Nagano	1,537	113	1,107,576
Miyagi	941	85	528,578
Fukushima	1.596	28	696,283
Iwate	588	42	513,648
Aomori	308	30	409,524
Yamagata	1,557	12	701,322
Akita	675	29	595,112
Fukui	1,679	54	808,591
Ishikawa	1,248	114	810,899
Toyama	1,498	7	817,798
Tottori	416	99	540,311
Shimane	1,361	130	686,737
Okayama	1,509	29	1,531,496
Hiroshima	1,432	225	1,973,121
Yamaguchi	1,308	104	1,101,009
Wakayama	1,793	53	774,513
Tokushima	595	39	1,230,498
Kagawa	622	171	1,290.056
Yehime	1,100	27	1,243,783
Kōchi	239	12	282,055
Fukuoka	1,643	141	1,279,157
Ōita	1,254	83	933,536
Saga	1,010	19	730,705
Kumamoto	1,049	72	979,226
Miyazaki	196	47	246,078
Kagoshima	155	98	272,752
Okinawa	27	14	23,320
Total	71,681	5,764	45,919,808

VI *The Local Distribution of the Buddhist Chapels, for the year 1918.*

Locality.	Number.	Locality.	Number.
Hokkaidō	52	Aomori	120
Tōkyō	215	Yamagata	455
Kyōto	1,142	Akita	108
Ōsaka	55	Fukui	152
Kanagawa	181	Ishikawa	20
Hyōgo	2,116	Toyama	307
Nagasaki	106	Tottori	155
Niigata	1,311	Shimane	311
Saitama	1,324	Okayama	3,044
Gumma	539	Hiroshima	3,602
Chiba	591	Yamaguchi	354
Ibaraki	595	Wakayama	1,003
Tochigi	1,267	Tokushima	1,236
Nara	14	Kagawa	95
Miye	706	Yehime	2,273
Aichi	501	Kōchi	1,046
Shizuoka	648	Fukuoka	3,158
Yamanashi	222	Ōita	833
Shiga	498	Saga	731
Gifu	1,725	Kumamoto	3,305
Nagano	315	Miyazaki	34
Miyagi	350	Kagoshima	—
Fukushima	1,199	Okinawa	—
Iwate	59	Total	36,109

Note:—A Buddhist chapel is a religious establishment where the Buddha or other Buddhist Saints are enshrined for public worship, and is a kind of corporation with an independent means.

VII *The Local Distribution of the Churches and followers of the Christian Religion, for the year 1918.*

Locality.	Churches and Preaching Stations.	Followers.	Percentage of Christians against every 1,000 inhabitants.
Hokkaidō	89	10,845	5.00
Tōkyō	154	27,973	7.58
Kyōto	50	6,727	4.91
Ōsaka	73	11,428	3.97
Kanagawa	52	9,103	6.99
Hyōgo	70	8,087	3.50
Nagasaki	84	43,788	35.99
Niigata	22	1,156	.61
Saitama	27	1,613	1.16
Gumma	28	3,342	3.10
Chiba	45	3,566	2.58
Ibaraki	30	2,677	1.91
Tochigi	27	1,762	1 61
Nara	11	613	1.04
Miye	14	904	.81
Aichi	45	2,983	1.40
Shizuoka	48	4,499	2.83
Yamanashi	15	2,402	3.81
Shiga	12	581	.83
Gifu	16	537	.48
Nagano	34	1,999	1.28
Miyagi	52	7,758	8.19
Fukushima	41	2,491	1.80
Iwate	34	2,638	3.04
Aomori	20	1,259	1.59
Yamagata	17	790	.80
Akita	19	975	1.00
Fukui	17	504	.80
Ishikawa	16	805	1.01
Toyama	13	244	.30
Tottori	8	495	1.07
Shimane	11	409	.57
Okayama	26	3,185	2.49
Hiroshima	26	2,133	1.28
Yamaguchi	26	1,526	1.67
Wakayama	11	1,010	1.27
Tokushima	21	1,561	2.11
Kagawa	8	565	.80
Yehime	21	1,772	1.58
Kōchi	12	2,279	3.23
Fukuoka	51	5,757	2.75
Ōita	15	771	.84
Saga	11	1,318	1.65
Kumamoto	21	3,447	2.64
Miyazaki	11	1,158	1.78
Kagoshima	22	5,031	3.45
Okinawa	7	1,781	3.07
Total	1,483	198,547	3.44

IX *Foreign and Colonial Missionary Work of Shintō, for the year 1919.*

Denomination.	Localities.	Number of Preachers.	Kyōkwai and Sekkyōsho.
Shintō.	Los Angels	7	1
	Hawaii	4	2
Konkō-Kyō.	Formosa	16	8
	Karafuto	1	1
	Korea	33	19
	Kuan-Tung-Chou	11	4
	China	9	8
Tenri-Kyō.	Amoy, China	3	1
	Antung-Ken, „	5	1
	Shanghai. „	6	3
	Shan-Tung, „	17	3
	Chi-li „	4	1
	Manchuria	7	1
	Kuan-Tung-Chou	52	9
	Vladivostock	4	—
	London	2	—
	Hawaii	3	—
	Missoula, Montana, U. S. A.	2	—
	Vancouver	1	—
	Singapore	2	—
	South Seas	2	—
Total		191	62
Localities.	Colonies	113	41
	China	55	18
	South Seas	4	—
	U. S. A.	17	3
	Others	2	—

X *Foreign and Colonial Missionary Work of Buddhism, for the year 1919.*

Denomination.	Localities.	Number of Preachers.	Temples.	Kyōkwai and Sekkyōsho.
Shingon-Shū.	California, U. S. A.	4	—	1
	Hawaii	3	—	2
	Malay Archipelago	—	—	1
	Manchuria	14	5	11
	China	4	—	4
	Formosa	6	1	5
	Korea	28	5	27
	Karafuto	2	—	2
Daigo-Ha.	Hawaii	7	—	7
Jōdo-Shū.	Korea	64	14	34
	Manchuria	23	6	9
	Formosa	22	3	14
	Karafuto	11	1	7
	Hawaii	38	1	19
Rinzai-Shū.	Formosa	—	—	—
	Kuan-Tung-Chou	2	—	—
Myōshinji-Ha.	China	3	1	—
Sōtō-Shū.	Formosa	24	6	7
	Karafuto	27	7	14
	Korea	59	16	30
	Manchuria	23	9	6
	T'sing-Tau	2	—	2
	T'ien-Tsin	1	—	1
	Hawaii	12	3	4
	Davao Philippin	1	1	—
	Manila	1	1	—
	Peru	1	1	—
	Singapore	2	1	—
Shin-Shū-Hongwanji-Ha.	Formosa	—	—	—
	Karafuto	24	3	21
	Korea	102	14	45
	China and Manchuria	34	1	24
	Siberia	10	—	4
	U.S.A. & Canada	31	—	83
	Hawaii	44	1	49

Denomination.	Localities.	Number of Preachers.	Temples.	Kyōkwai and Sekkyōsho.
Shin-Shū-Ōtani-Ha.	Formosa	5	1	3
	Karafuto	16	—	16
	Korea	57	—	43
	Kuan-Tung-Chou	9	1	—
	Manchuria	30	3	16
	Hawaii	5	—	3
	The Strait Settlements	1	—	1
	Philippine	1	—	1
	Calorina Il'ds	1	—	1
„ Bukkōji-Ha.	Korea	3	—	—
„ Kōshō-Ha.	China	4	—	5
„ Yamamoto-Ha.	Korea	4	—	3
„ Izumoji-Ha.	Karafuto	1	—	—
Nichiren-Shū.	Los Angels	1	—	1
	Seattle, U. S. A.	1	—	1
	Hawaii	2	—	2
	Malay Archipelago	1	—	1
	China	1	1	—
	Manchuria	9	2	7
	Kuan-Tung-Chou	2	2	—
	Korea	38	7	19
	Formosa	5	1	4
	Karafuto	8	1	7
Hommon-Hokke-Shū.	Korea	3	—	2
	Kuang-Tung-Chou	1	—	1
Hokke-Shū.	Korea	1	—	—
Total		839	120	570
Localities.	Colonies	535	84	306
	China and Manchuria	147	27	87
	South Seas	8	3	5
	U. S. A.	33	—	77
	Hawaii	111	5	86
	Others	5	1	9

XI *Schools for Educating Shintô Preachers, for the year 1919.*

Denomination.	Name	Locality.	Faculty.	Students.
Kurozumi-Kyō.	Kyōshi-Yōsei-sho.	Imamura, Mitsu-gōri, Okayama.	20	12
Konkō-Kyō.	Kyōgi-Kōkyū-sho.	Miwa-mura, Asaguchi-gōri, Okayama.	7	40
Tenri-Kyō.	Tenri-Kyō-kō.	Tambaichi-machi, Yamabe-gōri, Nara.	8	305
Total			35	357

Denomination.	Name.	Locality.	Faculty.	Students.
Tendai-Shū.	Tendai-shū Daigaku.	Komagome Hayashi-chō, Hongōku, Tōkyo.	17	38
	„ Chūgaku.	„ „ „	19	132
	„ Seibu-Daigaku.	Sakamoto-mura, Shiga-gōri, Shiga-ken.	16	46
	„ Hiyeizan-Chūgaku.	„ „ „	18	123
Shingon-Shū.	Shingon-shū Kyōto-Daigaku.	Kujōtōji-machi, Shimo-kyōku, Kyōto.	29	61
	„ „ Chūgaku.	„ „ „	15	220
	„ Kōya-Daigaku.	Kōyamura, Ito-gōri, Wakayama-ken.	17	89
	„ „ Chūgaku.	„ „ „	20	370
Shingi-Shingon-Shū, Chizan-Ha.	Chizan-Kwangakuin.	Higashi-Kawara-chō, Shimokyō-ku, Kyōto.	16	114
„ Buzan-Ha.	Buzan-Daigaku.	Ōtsuka-Sakashita-chō, Koishikawa-ku, Tōkyo.	26	107
	„ Jinjō-Gakuin.	„ „ „	3	119
Ritsu-Shū.	Bini-in.	Miyakoato-mura, Ikoma-gōri, Nara-ken.	2	17
Jōdo-Shū.	Shūkyō-Daigaku.	Nishi-Sugamo-machi, Kitatoshima-gōri, Tōkyo-fu.	31	233
	Bukkyō-Semmon-Gakkō.	Shishigaya-chō, Kami-Kyō-ku, Kyōto.	13	126
	Nishū-Gakkō.	Hayashishita-machi, Shimo-Kyō-ku, Kyōto.	10	35
Jōdo-Shū-Seizan-Zenrinji-Ha.	Seihō-Chūgaku.	Eikwandō-machi, Kamikyōku, Kyōto.	15	75

(*To be continued.*)

Schools for Educating Buddhist Priests, for the year 1919.

(*Continued.*)

Denomination.	Name.	Locality.	Faculty.	Students.
Jōdo-Shū-Seizan-Kōmyōzi-Ha.	Seizan-Semmon-Gakuryō.	Awou, Otokuni-mura, Otokuni-gōri, Kyōto-fu.	7	57
Rinzai-Shū-Myōshinji-Ha.	Rinzai-shū Daigaku.	Hanasono-mura, Kadono-gōri, Kyōto-fu.	16	76
	Hanasono-Gakuin.	" " "	19	263
	" Senshū-Gakuin.	" " "	11	75
	Myō-Kō-Zenrin.	Yamato-mura, Nakashima-gōri, Aichi-ken.	4	15
	Nishū-Gakuin.	Jōtō-mura, Tamba-gōri, Aichi-ken.	4	20
	" "	Kita-Nagamori-mura, Gifu-ken.	4	28
" Kenchōji-Ha.	Futsū-Kyōkō.	Kosaka-mura, Kamakura-gōri, Kanagawa-ken.	5	51
" Daitokuji-Ha.	Rengō-Hannyarin.	Murasakino, Kami-Kyō-ku, Kyōto.	10	87
Sōtō-Shū.	Sōdō-shū Daigaku.	Komazawa-mura, Ebara-gōri, Tōkyo-fu.	32	305
	" Chūgakurin.	Setagaya-mura, " "	17	219
	" "	Minami-Kaji-chō, Sendai.	13	161
	" "	Chigusa-chō, Aichi-gōri, Aichiken.	17	417
	" "	Bōfu-chō, Sawa-gōri, Yamaguchi-ken.	16	268
Shin-Shū Hongwanji-Ha.	Bukkyō-Daigaku.	Shishigumatōri, Shimo-Kyō-ku, Kyōto.	37	527
	Heian-Senshū-Gakuin.	Kitakōji-tōri, " "	5	368
	Hokuriku-Senshū-Gakuin.	Yedakami-chō, Fukui.	2	145
	Ryūkoku-Senshū-Gakuin.	Mizugaye-chō, Saga.	2	141
" Ōtani-Ha.	Shin-Shū, Ōtani-Daigaku.	Kuramaguchi-dōri, Kami-Kyō-ku, Kyōto.	41	270
	" Kyōto-Chūgaku.	Imakumano-machi, Shimo-Kyō-ku, Kyōto.	35	524

,, Takada-Ha.	,, Kwangakuin.	Isshinden-machi, Kagei-gōri, Miye-ken.	29	250
,, Kōshō-Ha.	Seiryō-Kaku.	Chūfu, Marugame.	5	25
	Senshō-Gakuryō.	Gobōmachi, Takamatsu.	5	34
Nichiren-Shū.	Nichiren-Shū-Daigaku.	Ōsaki-machi, Ebara-gōri, Tōkyō-fu.	38	402
	Sozan-Gakuin.	Minobu-mura, Minami-Koma-gōri, Yamanashi-Ken.	13	30
	Sendan-rin.	Wadahorinouchi-mura, Toyotama-gōri, Tōkyō-Fu.	6	25
	Daikōzan-Gakuin.	Kakimoto-chō, Shimo-Kyōku, Kyōto.	8	20
	Sendan-rin.	Tani-machi, Higashi-ku, Osaka.	7	30
Kempon-Hokke-Shū.	Tōgō-Shūgakurin, Kōtōbu.	Hakusanmiye-machi, Koishikawa-ku, Tōkyō.	8	—
	,, Futsūbu.	Aokichō, Yokohama.	6	—
Hommon-Shū.	Hommonshū-Shūgakurin.	Ōmiya-chō, Fuji-gōri, Shizuoka-ken.	3	31
	,, ,,	Magohashi-dōri, Kami-Kyō-ku, Kyōto.	3	27
Hommon-Hokke-Shū.	Hommon-Hokkeshū-Gakurin.	Amagasaki.	7	58
Hokke-Shū.	Tōgō-Shūgakurin.	Aoki-chō, Yokohama.	8	152
Hommyō-Hokke-Shū.	Hommyō-Hokke-Shūgakurin.	Hanazono-mura, Kadono-gōri, Kyoto-fu.	2	14
Ji-Shū.	Jishū-Shūgakurin.	Fuzisawa-machi, Kōza-gōri, Kanagawa-ken.	6	42
Hossō-Shū.	Hossō-Shū Kwangakuin.	Hōryuji-mura, Ikoma-gōri, Nara-ken.	3	49
Kegon-Shū.	Kwangakuin.	Zōshi-machi, Nara.	6	27
Total...			727	7,138

XIII *Schools for Educating Christian Preachers, for the year 1919.*

Denomination.	Name.	Locality.	Faculty.	Students.
Roman Catholic.	Shingakkō.	Sekiguchi-machi, Koishikawa-ku, Tōkyō.	3	17
	Shingakkō.	Minami-Yamate-chō, Nagasaki.	4	32
	Shito-Gakkō.	Uragami, Nagasaki.	6	43
	Shingakkō.	Moto-Terakōji, Sendai.	1	4
	Tappist-Shūin, Shingakubu.	Ishibetsu-mura, Kamiiso-gōri, Hokkaidō.	6	13
Greek Orthodox Church.	Seikyō-Joshi-Shingakkō.	Higashikōbai-chō, Kanda-ku, Tōkyō	10	15
Presbyterian.	Meiji-gakuin-Shingaku-bu	Shirokane-Imasato-chō, Shiba-ku, Tōkyō.	10	23
	Tōkyō-Shingakusha-Shingakkō.	Iidamachi, Kōjimachi-ku, Tōkyō.	12	30
	Miyagi-Jogakkō, Seisho Senkōbu.	Higashi-Samban-chō, Sendai.	15	15
	Tōhoku-gakuin, Shingaku-bu.	Minamimachi-dōri, Sendai.	14	11
	Kōbe Shingakkō.	Kumauchihashi-dōri, Kōbe.	6	18
	Kyōritsu-Joshi-Shingakkō.	Yamate, Yokohama.	10	63
Congregationalists.	Dōshisha-Daigaku-Shingaku-bu.	Shin-Kitanokōji-machi, Kami-Kyōku, Kyōto.	10	28
	Kōbe-Joshi-Shingakkō.	Nakayamate-dōri, Kōbe.	7	15
Episcopal.	Seikōkwai-Shingakuin.	Ikebukuro, Sugamo, Tōkyō-fu.	7	12
	Aoba-Jogakuin.	Higashi-Ichibanchō, Sendai.	9	14
Baptists.	Tōkyō-gakuin.	Sanai-chō, Ushigome-ku, Tōkyō.	13	9
	Baptist Joshi-Shingakkō.	Kamitsu-mura, Nishinari-gōri, Osaka-fu.	12	12

Methodists.	Aoyama-gakuin-Shingakubu.	Aoyama, Shibuya-machi, Tokyō-fu.	10	21
	Sei-kei-Jogakkō.	Yamate-chō, Yokohama.	8	18
	Kwansai-gakuin, Shingakubu.	Nishinada-mura, Kōbe.	18	34
	Kwassui-Jogakkō, Shingakubu.	Higashi-Yamate-chō, Nagasaki.	4	4
Free Methodists.	Ōsaka-Dendō-gakkwan.	Tennōji Hideninchō, Minami-ku, Ōsaka.	5	10
Evangelical Association.	Fukuin-Dendō-Joggakkō.	Sasugaya-chō, Koishikawa-ku, Tōkyō.	11	46
Lutherans.	Kyūshū-gakuin, Shingakubu.	Ōimura, Kumamoto.	7	11
Church of Christ.	Sei-gakuin, Shingakkō.	Nakasato, Takinokawa-machi, Tōkyō-fu.	11	12
	Joshi-sei-gakuin-Shingakkō.	„ „ „	9	5
Christians.	Christian Jogakkō, Shingakubu.	Sanjō-machi, Utsunomiya.	2	2
Salvation Army.	Kyū-sei-gun Shikwangakkō.	Honmura-chō, Yotsuya-ku, Tōkyō.	3	40
Oriental Missionary Society.	Seisho-gakuin.	Kashiwagi, Yodobashi, Tōkyō.	6	35
Total			249	612

XIV *Public Undertakings Organized and Maintained by the Different Sects or Preachers of Shintō, for the year 1918.*

Denomination.	Classsification.	Number of Works.	Number of the Benefitted.
Shintō.	Relief of the Poor and Workless.	1	—
	Orphanages.	1	53
	Nurseries.	1	70
Taisei-Kyō.	Primary Schools.	1	117
Shinri-Kyō.	Refuges for Ex-prisoners.	1	—
Konkō-Kyō.	Kindergartens.	2	73
	Middle Schools.	1	678
Tenri-Kyō.	Middle Schools.	1	415
	Reformatories.	1	—
Total		10	

XV *Public Undertakings Organized and Maintained by the Different Sects or Priests of Buddhism, for the year 1918.*

Denomination.	Classification.	Number of Works.	Number of the Benefitted.
Tendai-Shū.	Refuges for Ex-prisoners.	13	582
	Nurseries.	3	101
	Dispensaries.	1	2,917
	Reformatories.	2	15
	Homes for the Aged and Nurseries.	2	68
	Relief Works.	2	18
	Schools for the Blind.	1	24
Tendai-Shū-Shinsei-Ha.	Kindergartens.	1	208
	Homes for Orphans and Helpless Children.	1	34
Shingon-Shū.	Kindergartens.	2	120
	Dispensaries.	3	11,324
	Day Nurseries.	1	87
	Orphanages.	1	80
	Free Lodging Houses.	1	111
	Nurseries.	1	30
Shingi-Shingon-Shū Chizan-Ha.	Kindergartens.	1	—
	Girls' Schools.	1	192
	Middle Schools.	1	—
	Reformatories.	1	—
	Libraries.	1	—
	Orphanages.	1	—
" Buzan-Ha.	Kindergartens.	2	192
	Middle Schools.	1	549
	Schools of the Middle School Grade.	4	310
	Secondary Education Aasociations.	1	—
	Social Charitable Associations.	10	—
	Reformatories.	1	55
	Orphanages.	1	—
	Refuges for Ex-prisoners.	2	—
Jōdo-Shū.	Kindergartens.	1	55
	Middle Schools.	5	2,755
	Girls' Schools.	6	1,551
	Supplementary Schools.	2	102
Jōdo-Shū Seizan-Kōmyōji-Ha.	Refuges for Ex-prisoners.	1	20
	Relief Works.	1	30
	Night Schools.	1	—
	Reading Societies.	1	—
Rinzai-Shū Kenninji-Ha.	Nurseries.	1	30
" Myōshinji-Ha.	Nurseries.	1	33

Denomination.	Classification.	Number of Works.	Number of the Benefitted.
Sōtō-Shū.	Nurseries.	7	—
	Kindergartens.	3	—
	Orphanages.	2	—
	Refuges for Ex-prisoners.	4	—
	Miscellaneous Schools.	6	—
	Relief Works.	17	—
Shin-Shū-Hongwanji-Ha.	Kindergartens.	1	—
	Middle Schools.	3	1,477
	Girls' Schools.	5	—
	Schools for the Blind.	2	—
	Schools for the Deaf and Dumb.	2	—
	Dispensaries.	4	—
	Nurseries.	13	—
	Relief of Accidents.	—	—
	Reformatories.	4	—
	Refuges for Ex-prisoners.	8	—
„ Ōtani-Ha.	Kindergartens.	7	—
	Middle Schools.	1	477
	Girls' Schools.	4	1,126
	Schools for the Blind and Deaf.	1	—
	Students' Boarding Houses.	1	—
	Training of Nurses.	2	—
	Refuges for Ex-prisoners.	19	—
	Free Lodging Houses.	5	—
	Employment Bureaus.	1	—
	Relief Works.	2	—
„ Kōshō-Ha.	Charitable Associations.	1	20
	Refuges for Ex-prisoners.	1	48
Nichiren-Shū.	Reformatories.	1	38
	Refuges for Ex-prisoners.	92	—
	Leper's Home.	1	30
	Students' Boarding Houses.	1	20
	Schools for Training Maids.	1	—
	Orphanages.	1	35
Hommon-Shū.	Refuges for Ex-prisoners.	1	—
Kempon-Hokke-Shū.	Refuges for Ex-prisoners	1	—
Yūdzū-Nembutsu-Shū.	Refuges for Ex-prisoners.	1	—
Ji-Shū.	Kindergartens.	1	—
	Middle Schools.	1	190
	Schools of Agriculture.	1	83
	Supplementary Schools.	1	—
Kegon-Shū.	Libraries.	1	—
	Refuges for Ex-prisoners.	1	—
	Homes for Aged.	1	—
Total.....		316	

XVI *Public Undertakings, Organized and Maintained by Christian Missionaries, for the year 1919.*

Denomination.	Classification.	Number of Works.	Number of the Benefitted.
Roman Catholic.	Kindergartens.	15	828
	Primary Schools.	10	1,216
	Middle Schools.	1	510
	Girls' Schools.	13	2,076
	Colleges.	1	77
	Training Schools.	5	644
	Orphanages.	19	773
	Dispensaries.	13	—
	Homes for Women.	1	—
	Employment Bureaus.	1	—
	Schools for Training Maids.	2	—
Greek Orthodox Church.	Charitable Associations	1	—
Presbyterian.	Kindergartens.	28	1,507
	Primary School.	3	177
	Middle Schools.	3	1,472
	Girls' Schools.	9	1,956
	Nurseries.	1	—
	Dispensaries.	2	—
	Employment Bureaus.	1	—
	Refuges for Ex-prisoners.	1	—
	Leper's Home.	1	—
Congregationalists.	Kindergartens.	8	400
	Primary Schools.	1	90
	Middle Schools.	1	705
	Girls' Schools.	6	1,418
Epicopal.	Kindergartens.	48	1,677
	Primary Schools.	11	386
	Middle Schools.	2	1380
	Girls' Schools.	6	1,038
	Commercial Schools.	1	70
	English Schools.	3	145
	Supplementary Schools.	3	135
	Sewing Schools.	7	146
	Homes for Idiots.	1	—
	Orphanages.	1	—
	Nurseries.	4	—
	Dispensaries.	3	—
	Employment Bureaus.	1	—
Baptists.	Kindergartens.	21	978
	Primary Schools.	5	910
	Middle Schools.	1	175
	Girls' Schools.	4	422
Methodists.	Kindergartens.	49	2,516
	Primary Schools.	11	2,298

Denomination.	Classification.	Number of Works.	Number of the Benefitted.
Methodists.	Middle Schools.	3	1,968
	Girls' Schools.	11	2,001
	Training Schools.	2	—
	Nurseries.	6	—
	Employment Bureaus.	2	—
	Girls' Boarding Houses.	1	—
Methodist Protestants.	Kindergartens.	3	200
	Primary Schools.	4	400
	Middle Schools.	1	540
	Girls' Schools.	1	150
	English Schools.	1	100
	Schools for the Blind.	1	42
Evangelical Association.	Kindergartens.	10	434
	Primary Schools.	1	105
	English Schools.	1	60
Christian and Missionary Alliance.	Kindergartens.	1	38
United Brethren in Christ.	Kindergartens.	3	98
	Nurseries.	1	35
General Evangelical Protestants.	Kindergartens.	1	27
	Primary Schools.	3	50
Lutherans.	Kindergartens.	5	240
	Primary Schools.	1	15
	Middle Schools.	1	550
	Students' Boarding Houses.	1	18
	Dispensaries.	1	—
Universalists.	Kindergartens.	1	60
	Primary Schools.	1	60
Friends.	Kindergartens.	4	113
	Girls' Schools.	1	135
Church of Christ.	Kindergartens.	5	226
	Primary Schools.	2	812
	Middle Schools.	1	180
	Girls' Schools.	1	113
	English Schools.	1	216
Christians.	Kindergartens.	3	108
	Girls' Schools.	1	38
Seventh day Adventists.	Kindergartens.	1	12
Salvation Army.	Refuges for Ex-prisoners	3	679
	Dispensaries.	2	19,856
	Homes for Women.	2	364
	Relief for the Poor.	2	301
	Employment Bureaus and Free Lodging Houses.	2	473
	Advising Offices.	1	1,022
Total.....		429	

XVII *Legal Person Relating to Religion, for the year 1919.*

	Shintō.	Buddhist.	Christian.	Total.
Corporate	—	1	30	31
Foundational	4	70	31	105
Total.....	4	71	61	136

XVIII *Sunday Schools (Shintō), for the year 1919.*

Denomination.	Number of Schools.	Organizers.			Teachers.	Scholars.
		Denomination.	Kyōkai.	Individual.		
Shintō	3	2	1	—	7	295
Kurozumi-Kyō	4	—	4	—	10	176
Shinshū-Kyō	3	1	1	1	13	515
Shinri-Kyō	1	—	1	—	1	200
Konkō-Kyō	25	—	25	—	77	2,568
Tenri-Kyō	7	1	6	—	29	1,023
Total	43	4	38	1	137	4,577

XIX *Sunday Schools (Buddhist), for the year 1919.*

Denomination.		Number of Schools.	Organizers.			Teachers.	Scholars.
			Denomination.	Kyōkwai.	Individual.		
Tendai-Shū.	Tendai-Shū	5	—	4	1	33	408
	Shinsei-Ha	1	—	1	—	—	—
Shingon-Shū		2	—	2	—	9	550
Shingi-Shingon-Shū-Buzan-Ha		3	—	2	1	16	900
Ritsu-Shū		3	—	3	—	8	232
Jōdo-Shū.	Jōdo-Shū	16	—	—	16	29	1,607
	Seizan-Zenrinji-Ha	9	—	6	3	32	1,435
	Seizan-Kōmyōji-Ha	33	1	32	—	70	6,500
Rinzai-Shū.	Shōkokuji-Ha	2	—	—	2	5	147
	Myōshinji-Ha	6	1	5	—	11	1,003
	Daitokuji-Ha	1	—	1	—	1	200
	Enkakuji-Ha	5	—	5	—	9	290
	Hōkōji-Ha	11	—	11	—	14	780
Sōtō-Shū		21	—	21	—	96	3,521
Ōbaku-Shū		1	—	—	1	1	63
Shin-Shū.	Hongwanji-Ha	985	1	975	9	2,989	197,057
	Ōtani-Ha	596	—	596	—	622	51,032
	Takada-Ha	41	2	38	1	69	4,144
	Kōshōji-Ha	16	1	15	—	32	2,750
	Bukkōji-Ha	3	—	3	—	8	675
	Kibe-Ha	4	—	3	1	8	250
	Izumoji-Ha	2	—	2	—	4	185
	Yamamoto-Ha	4	—	4	—	4	250
	Sammonto-Ha	2	2	—	—	4	380
Nichiren-Shū.	Nichiren-Shū	22	—	22	—	75	2,550
	Kempon-Hokke-Shū	68	—	35	33	84	10,500
	Hommon-Hokke-Shū	4	—	1	3	9	405
	Fujufuse-Ha	4	—	4	—	—	—
	Fujufuse-Kōmon-Ha	5	3	2	—	10	450
Ji-Shū		26	1	25	—	31	2,310
Total		1,901	12	1,818	71	4,283	290,574

XX *Sunday Schools (Christian), for the year 1918.*

Denomination.	Teachers.	Scholars.
Roman Catholic Church	—	—
Greek Orthodox	44	1,469
Bresbyterian	404	20,095
Congregational	215	18,817
Episcopal	377	22,987
Baptists	193	12,431
Methodists	584	38,108
Methodist Protestants	74	3,520
Free Methodists	34	1,444
Evangelical Association	62	4,117
Evangelical Lutheran	40	2,376
Lutheran Gospel Association, Finland	19	737
Scandinavian Japan Alliance	14	800
Christian and Missionary Alliance	10	513
United Brethren in Christ	23	1,677
Gen. Evang. Prot. Miss. Soc.	12	476
Universalist	6	500
Friends	26	1,531
Church of Christ	68	4,859
Christian Church Mission	33	2,250
Hephzibah Faith Mission	27	1,500
Seventh-day Adventists	16	347
Salvation Army	85	6,490
Oriental Missionary Society	61	—
Others	18	1,050
Total	2,445	148,094

XXI *Religions in Korea, for the year 1919.*

Shintō.

Denomination.	Kyōkwai.	Preachers.	Followers.
Taisha-Kyō	3	3	3,646
Shinri-Kyō	10	13	5,152
Konkō-Kyō	28	27	17,808
Tenri-Kyō	43	81	21,122
Total	84	124	47,728

Buddhist.

Denomination.	Temples.	Preaching Halls.	Priests.	Followers.
Shingon-Shū	6	28	34	11,870
Shingi-Shingon-Shū, Chizan-Ha.	3	12	8	3,157
„ Buzan-Ha	—	5	4	1,103
Rinzai-Shū-Myōshinji-Ha	—	5	5	2,066
” Tōfukuji-Ha	—	1	1	330
Jōdo-Shū	13	34	47	23,484
Sōtō-Shū	18	26	51	7,082
Shinshū-Hongwanji-Ha	14	43	81	56,271
„ Ōtani-Ha	2	42	56	31,485
„ Bukkōji-Ha	—	3	4	1,172
„ Yamamoto-Ha	—	3	4	1,260
Nichiren-Shū	6	21	23	3,146
Hommonhokke-Shū	—	3	4	1,485
Hokke-Shū	1	—	1	792
Buddhist in Korea	1,336	40	7,647	150,868
Total	13,99	266	79,70	295,571

Christian.

Denomination.	Churches and Preaching Stations.	Preachers.	Followers.
Roman Catholic	225	72	82,398
Greek Orthodox	6	5	562
Presbyterian (Nihon-Kiristo)	10	14	1,200
Congregationalists	59	80	15,005
Presbyterian	1,899	1,332	141,193
Episcopal	71	84	4,711
Methodists	11	10	847
South Episcopal	244	153	9,460
Methodist Episcopal	564	583	34,486
Seventh-Day Adventists	44	49	860
Oriental Missionary Society	16	40	850
Salvation Army	97	68	4,915
Total	3,246	2,490	296,487

Note:—The following orders already in existence are more or less religious: Tendō-Kyō, Jiten-Kyō (with its two branches, Sō and Kin), Taikyoku-Kyō, and others.

XXII *Religions in Formosa (As existing March, 1918.)*

Shintō.

Denomination.	Kyōkwai.	Preachers.	Denomination.	Kyōkwai.	Preachers.
Jikkō-Kyō	3	3	Tenri-Kyō.....	13	16
Mitake-Kyō	2	2			
Konkō-Kyō	7	9	Total	25	30

Buddhist.

Denomination.	Temples.	Preaching Halls.	Priests.	Followers.
Shingon-Shū	1	4	6	2,195
Sōtō-Shū	3	8	19	15,583
Rinzai-Shū	3	4	14	1,577
Shin-Shū, Hongwanji-Ha.....	10	15	19	27,495
„ Ōtani-Ha.....	—	2	4	1,521
Nichiren-Shū	1	6	8	3,059
Total	18	39	70	51,430

Christian.

Denomination.	Churches and Preaching Stations	Preachers.	Followers.
Presbyterian.....	6	5	824
Episcopal	2	2	309
Congregationalists	1	1	197
Presbyterian, Canada	50	56	5,245
" British.....	93	83	19,565
Roman Catholic.....	32	35	4,812
Greek Church.....	2	2	129
Total	186	184	31,081

Note:—The following distinctions are made in the religious orders already existent in Formosa before its annexation to Japan:

1. Jukyō, (Confucianism, generally in accordance with the teachings of Confucius).

2. Dōkyō, (The primitive religion of the ancient Chinese people incorporating some of the Laotzean ideas).

3. Saikyō, (a kind of Buddhism mixed with Confucian thoughts, vegetarians).

Those Confucian or Buddhist establishments which are maintained by the local people generally, are known as "Jibyō" (*ssu-miao*), and their number is 3,312; while those maintained privately and for social purposes are called "Shin-butsu-kwai" (Society of Buddhas and Gods), numbering 6,169. Besides these, there are 172 "Saido" belonging to Saikyō Professionals engaged in these religions are Buddhist priests 789, Taoist priests (*tao-shih*) 1109, oracles (*wu-hyek*) 1,716, fortune tellers (*shu-shih*) 1052.

XXIII *Religions in Karafuto, for the year 1919.*

Shintō.

Denomination.	Kyōkwai and Fukyō-sho.	Preachers.	Followers.
Shintō	1	1	—
Kurozumi-Kyō	2	2	114
Taisha-Kyō	1	1	2,543
Konkō-Kyō	2	2	272
Tenri-Kyō	7	7	516
Total	13	13	3,445

Buddhist.

Denomination.	Temples and Fukyō-sho.	Priests.	Followers.
Tendai-Shū	1	1	352
Shingon-Shū	7	4	1,301
Jōdo-Shū	8	8	2,132
Sōtō-Shū	19	19	6,909
Shin-Shū	34	34	6,906
Nichiren-Shū	7	7	1,595
Total	76	73	19,195

Christian.

Denomination.	Churches.	Preachers.	Followers.
Roman Catholic	1	1	76
Episcopal	1	1	31
Total	2	2	107

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